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APOCALYPSE REVEALED

VOL. III

Notch Edition

OF

SWEDENBORG'S WORKS

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THE APOCALYPSE REVEALED

WHEREIN ARE DISCLOSED

THE ARCANA THERE FORETOLD, WHICH HAVE HITHERTO REMAINED CONCEALED

BY

EMANUEL SWEDENBORG

First published in Latin, Amsterdam, 1766

Rotch Edition

VOL. III

BOSTON AND NEW YORK
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The Riverside Press Cambridge

THE APOCALYPSE.

CHAPTER EIGHTEENTH.

1. And after these things I saw an angel coming down from heaven, having great power, and the earth was lightened by his glory.

2. And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of demons, and the hold of every unclean spirit, and the cage of every unclean and hateful bird.

3. For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached even unto heaven, and God hath remembered her iniquities.

6. Render unto her as she hath rendered unto you; and double unto her double according to her works; in the cup which she hath filled, fill to her double.

7. As much as she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am not a widow, and shall not see sorrow.

8. Therefore shall her plagues come in one day, death and sorrow and famine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her.

9. And the kings of the earth shall bewail her, and shall lament for her, who have committed whoredom and lived deliciously with her, when they see the smoke of her burning:

10. Standing afar off for the fear of her torment, saying,

Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn for her, for no man buyeth their merchandise any more,

12. The merchandise of gold and silver, and precious stones and of pearls, and fine linen and purple, and silk and scarlet, and all thyine wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and iron, and marble,

13. And cinnamon and incense, and perfume and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and horses, and carriages, and bodies and souls of men.

14. And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, who were made rich by her, shall stand afar off, for fear of her torment, weeping and mourning,

16. And saying, Alas, alas, the great city, that was arrayed in fine linen and purple and scarlet, and decked with gold, and precious stones, and pearls; for in one hour are so great riches laid waste.

17. And every shipmaster, and every one employed upon ships, and sailors, and as many as navigate the sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19. And they cast dust upon their heads, and cried, weeping and mourning, saying, Alas, alas, that great city, in which all that had ships in the sea were made rich by her costliness; for in one hour are they made desolate.

20. Rejoice over her, O heaven, and ye holy apostles and prophets; for God hath judged your judgment upon her.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence

shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and of musicians, and of pipers, and trumpeters shall be heard no more at all in thee; and no artificer of any art shall be found any more at all in thee; and the voice of the mill shall be heard no more at all in thee:

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorcery were all the nations seduced.

24. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The Roman Catholic religion continued: that on account of adulterations and profanations of the truths of the Word, and hence of the church, it will perish (vers. 1–8). The highest in the ecclesiastical order there, their character and their mourning (vers. 9, 10). The inferiors in that order (vers. 11–16). The laity and the common people, who are under obedience to them (vers. 17–19). The joy of the angels over its removal (vers. 20). Its destruction in the spiritual world on account of its having no acknowledgment of, inquiry after, enlightenment in, or reception of truth, and hence no conjunction of truth and good, which makes the church (vers. 21–24).

Contents of each Verse. "After these things I saw," signifies a continuation respecting the Roman Catholic religion. "I saw an angel coming down from heaven, having great power, and the earth was lightened by his glory," signifies a strong influx of the Lord out of heaven by Divine truth, from which His church was in heavenly light. "And he

cried mightily with a great voice, saying, Babylon the great is fallen, is fallen," signifies that he made it known, that by the Lord's Divine power all who have been in that religion and at the same time in the love of ruling from it, are destroyed in the spiritual world, and are cast into many hells. "And is become the habitation of demons," signifies that their hells are those of the lusts of ruling from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. "And the hold of every unclean spirit, and the cage of every unclean and hateful bird," signifies that the evils of will and hence of act, and the falsities of thought and hence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. "For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her," signifies that they have put forth wicked dogmas, which are adulterations and profanations of the good and truth of the Word, and have imbued with them all that have been born and brought up in the kingdoms under their domination. "And the merchants of the earth are waxed rich through the abundance of her delicacies," signifies the greater and less in rank in that hierarchy, who through dominion over holy things strive for Divine majesty and more than regal glory, and continually aim to establish it by the multiplication of monasteries and of possessions under them, and by the treasures which without end they gather together and heap up from the world, and thus procure to themselves corporeal and natural enjoyments from the celestial and spiritual dominion attributed to them. "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues," signifies exhortation from the Lord to all, as well those who are in that religion as those who are not in it, to beware of conjunction with it by acknowledgment and affection, lest as to their souls they should be conjoined to its

abominations, and should perish. "For her sins have reached even unto heaven, and God hath remembered her iniquities," signifies that its evils and falsities infest the heavens, and that the Lord will protect these from the violence. "Render unto her as she hath rendered unto you; double unto her double according to her works; in the cup which she hath filled fill to her double," signifies just retribution and punishment after death, that then the evils and falsities by which they have seduced and destroyed others, will return upon them, according to their quantity and quality. "As much as she hath glorified herself and lived deliciously, so much torment and sorrow give her," signifies that in the degree of their elation of heart from dominion, and according to their exultation of mind and body from riches, they have after death internal pain from being cast down and derided, and from want and wretchedness. "For she saith in her heart, I sit a queen, and am not a widow, and shall not see sorrow," signifies that these things befall them, because from elation of heart over their dominion and exultation of mind over their riches, they are in the assurance and confidence that they shall rule for ever, and shall protect themselves, and that they cannot in any way be deprived of these things. "Therefore in one day shall her plagues come, death and sorrow and famine," signifies that on this account, at the time of the final judgment, the punishments of the evils which they have done will return upon them, which are death, which is infernal life, and inward pain from being cast down from dominion; sorrow, which is internal grief from want and wretchedness in place of opulence; and famine, which is the deprivation of the understanding of all truth. "And she shall be utterly burned with fire, for strong is the Lord God that judgeth her," signifies that they will be hatreds against the Lord and against His heaven and church, because they then see that the Lord alone rules and reigns over all things in the heavens and on earth, and not at all any man of himself. "And the kings of the earth

shall bewail her and shall lament for her, who have committed whoredom and lived deliciously with her, when they see the smoke of her burning," signifies the more internal pains of those who have been in higher dominion and its enjoyments, by means of the falsified and adulterated truths of the Word which they made the holy things of the church, when they see them turned into profane things. "And standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come," signifies their fear of punishments, and their grievous lamentation that that religion, so fortified, could be so suddenly and completely overturned, and that they could perish. "And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more," signifies the inferiors in the order, who minister and make gain by holy things, here their griefs that after the destruction of Babylon they cannot make profits by them as before. "The merchandise of gold and silver and precious stones and pearls," signifies that they no longer have these things, because they have no spiritual goods and truths, to which such things correspond. "And fine linen and purple and silk and scarlet," signifies that they no longer have these things, because they have not the celestial goods and truths to which such things correspond. "And all thyine wood and every vessel of ivory," signifies that they no longer have these, because they have not the natural goods and truths to which such things correspond. "And every vessel of precious wood and of brass and iron and marble," signifies that they no longer have these, because they have not the goods and truths of knowledge in matters of the church to which such things correspond. "And cinnamon and incense and perfume and frankincense," signifies that they no longer have worship from spiritual goods and truths, because they have nothing within their worship, which corresponds to the things here named. "And wine and oil and fine flour and wheat," signifies that they no

longer have worship from celestial truths and goods, because they have not within their worship the things which correspond to those here named. "And cattle and sheep," signifies that they no longer have worship from the external or natural goods and truths of the church, because they have not any thing within their worship which corresponds to these things. "And horses and carriages and bodies and souls of men," signifies all those things according to the understanding of the Word and doctrine from it, and according to the goods and truths of its literal sense, which they have not, because they have falsified and adulterated them. "And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt find them no more at all," signifies that all the blessedness and happiness of heaven, even the external, such as are desired by them, will altogether flee away and will no longer appear, because they have no celestial and spiritual affections for good and truth. "And the merchants of these things, who were made rich by her, shall stand afar off, for fear of her torment, weeping and mourning," signifies the state before condemnation, and the fear and lamentation at that time, of those who have made gain by various dispensations and promises of heavenly joys. "And saying, Alas, alas, that great city, that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stones and pearls, for in one hour are so great riches laid waste," signifies grievous lamentation that their magnificence and their gains are so suddenly and entirely destroyed. "And every shipmaster, and every one employed upon ships, and sailors, and as many as navigate the sea," signifies those who are called laymen, as well they who are placed in greater dignity as those that are in less, down to the common people, who are attached to that religion, and love and prize it, or acknowledge and venerate it in heart. "Stood afar off and cried when they saw the smoke of her burning, saying, What city is like unto this great city," sig-

nifies their mourning in a remote state over the condemnation of that religion, which they believed to be supereminent above every religion in the world. "And they cast dust upon their heads, and cried weeping and mourning, saying, Alas, alas, that great city," signifies their interior and exterior pain and grief, which is lamentation that so eminent a religion should be altogether destroyed and condemned. "In which all that had ships in the sea were made rich by her costliness, for in one hour they are made desolate," signifies on this account, that by the holy things of that religion all, as many as were willing to buy, were absolved, and for worldly and temporal riches received heavenly and eternal riches. "Rejoice over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her," signifies that the angels of heaven and the men of the church who are in the goods and truths from the Word, should now rejoice in heart that those who are in the evils and falsities of that religion are removed and rejected. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all," signifies that by a powerful influx of the Lord out of heaven, that religion, with all its adulterated truths of the Word, will be cast headlong into hell, and will not at all appear to the angels any more. "And the voice of harpers and of musicians and of pipers and trumpeters shall be heard no more at all in thee," signifies that there will not be in them any affection for spiritual good and truth nor for celestial good and truth. "And no artificer of any art shall be found any more at all in thee," signifies that they who are in that religion from doctrine and a life according to it, have no understanding of spiritual truth, and hence no thought of spiritual truth, so far as depends on themselves. "And the voice of the mill shall be heard no more at all in thee," signifies that with those who are in that religion from its doctrine and a life according to it, there is no searching for,

investigation or confirmation of spiritual truth, because the falsity received and confirmed, and thus implanted, stands in the way. "And the light of a candle shall shine no more at all in thee," signifies that they who are in that religion from doctrine and a life according to it, have no enlightenment from the Lord, and hence no perception of spiritual truth. "And the voice of the bridegroom and of the bride shall be heard no more at all in thee," signifies that they who are in that religion from doctrine and a life according to it, have no conjunction of good and truth, which makes the church. "For thy great men were the merchants of the earth," signifies that the superiors in their ecclesiastical hierarchy are such; because by the various and arbitrary rights left to them in the statutes of the order, they traffic and make profit. "For by thy sorcery were all the nations seduced," signifies their wicked arts and devices, by which they have led away the minds of all from the holy worship of the Lord to the profane worship of living and dead men and idols. "And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth," signifies that from the religion which is meant by the city Babylon come the adulteration and profanation of every truth of the Word and hence of the church, and that falsity has emanated therefrom into the whole Christian world.

THE EXPLANATION.

753. *And after these things I saw*, signifies a manifestation concerning the destruction and condemnation of those who were in the Roman Catholic religion, and exercised power over the holy things of the church and over heaven, with the purpose of ruling over all, and of possessing all the goods of others. These things are here signified by after these things I saw, because they are treated of in this chapter. The dogmas of that religion are prefixed to this work, that they who are in enlightenment from the Lord may see that

they look to nothing but dominion over the souls of men, to the end that they may be worshipped as gods, and may alone possess the goods of the whole world. And as that was their end, and not at all the salvation of souls, they could take their dogmas from nowhere else but from hell; for they could not from heaven, that is, from the Lord, but from themselves, because they transferred all things of the Lord to themselves. What is more detestable than to separate the body and blood of the Lord, or the bread and wine in the Holy Supper, manifestly against its institution, and this by fictions, and solely for the sake of daily and nightly sacrifices of the mass, by which they make worldly gains? What is more detestable than to worship dead men with Divine invocation, and to fall down on the knees before their images, and to kiss them reverently, yea, the bones and remains of their dead bodies, and thus to draw away the people from Divine worship and to lead them on to profane worship; and this also for the sake of gain? What is more detestable than to make Divine worship on the Lord's day and on festivals to consist in masses not understood, and thus in externals which are of the body and its affections without internals which are of the soul and its affections, and to ascribe to the former all sanctity, and thus to hold all in ignorance and blind faith, that they may rule and make gain? What is more detestable than to transfer all things of the Lord's Divine power to themselves? which is nothing else than to pull down the Lord from His throne, and to put themselves upon it. What is more detestable than to take away the Word, which is the Divine truth itself, from the laity and the common people, and to issue edicts and dogmas in its place, in which there is scarce a single genuine truth of the Word? These things are treated of in this chapter.

754. *I saw an angel coming down from heaven, having great power, and the earth was lightened by his glory*, signifies a strong influx from the Lord out of heaven by Divine truth, from which His church was in heavenly light. By an angel

the Lord is signified: by the angel coming down from heaven is signified the Lord's influx out of heaven: by his having great power is signified strong influx: by the earth being lightened by his glory is signified the church in heavenly light from the Lord by Divine truth. That by an angel and by angels in the Word the Lord is meant, may be seen, n. 258, 344, 465, 649, 657, 718. By coming down is signified influx, because it is said of the Lord. That the church is signified by the earth, see n. 285, 721. That glory is predicated of Divine truth, and signifies it, n. 249, 629. It is said, Divine truth in heavenly light, because the Divine truth proceeding from the Lord is the light of heaven, which enlightens the angels, and makes their wisdom. The influx of the Lord by Divine truth is now spoken of, and the enlightenment of the church by it, because by that influx those who are in falsities are separated from those who are in truths; and likewise, falsities appear in the light of truth, as they really are.

755. *And he cried mightily with a great voice, saying, Babylon the great is fallen, is fallen*, signifies that he made it known that by the Lord's Divine power all who have been in that religion, and at the same time in the love of ruling from it, are destroyed in the spiritual world, and are cast into many hells. That this is signified by these words may be evident from the small work on the *Final Judgment and the Destruction of Babylon*, published at London in the year 1758; where its destruction is described, from n. 53 to 64: from which it may be seen that those of that religion, who from the heat of the love of self have ruled over the holy Divine things of the Lord, which are those of heaven and the earth, and who have been nothing but idolaters, were destroyed and cast into hell. But that those of the same religion, who lived according to the precepts of the Decalogue, shunning evils as sins, and at the same time looked to the Lord, were saved, may be seen in the *Continuation concerning the Final Judgment and*

concerning the Spiritual World (n. 58): to which there is no need to add more. The like is said of Babel in Isaiah: *A lion cried upon the watch-towers, and said, Babel is fallen, is fallen, and all the graven images of her gods hath He broken down to the ground* (xxi. 8, 9). Similar ones are gathered from that religion since the final judgment, and from time to time are sent to their like.

756. *And is become the habitation of demons*, signifies that their hells are the hells of the lusts of ruling from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. By demons the lusts of evil are signified (n. 458), and also the lusts of falsifying truths. But demons, like lusts, are of many kinds; but the worst are those who are lusts of ruling over the holy things of the church and over heaven from the fire of the love of self; and as this tyranny is seated in their hearts, they are also lusts of profaning the truths of heaven from the spurious zeal of that love. And as these, when they become demons, which takes place after death, know that the Lord alone rules over heaven and earth, they become hatreds against Him, till at length, as after the lapse of a generation, they cannot endure to hear Him named. It is manifest from this, that by Babylon has become the habitation of demons, is signified that their hells are the hells of the lusts of ruling from the fire of the love of self, and of the lusts of profaning the truths of heaven from the spurious zeal of that love. It is not known in the world, that all after death become affections of the ruling love in themselves: those become good affections, who have looked to the Lord and to heaven, and at the same time have shunned evils as sins; but those become evil affections, which are lusts, who have looked only to themselves and the world, and have shunned evils not as sins, but only as harmful to reputation and honor. Those affections appear and are perceived to the life in the spiritual world, but only the thoughts from the affections in the natural world.

Hence man does not know that hell is within the affections of the love of evil, and heaven in the affections of the love of good. That man does not know this is from this; and he does not perceive it, because the lusts of the love of evil derive from hereditary nature, that they are enjoyed in the will, and hence are pleasant in the understanding; and a man does not reflect upon that which is enjoyed and is pleasant, because it leads his mind along, as the current of a rushing river carries a ship: therefore they who have immersed themselves in those enjoyments and pleasures cannot come to the enjoyments and pleasures of the affections of the love of good and truth any otherwise than as those who ply the oars against the current of the rushing river with the strong power of the arms. But it is otherwise with those who have not immersed themselves deeply.

757. *And the hold of every unclean spirit, and the cage of every unclean and hateful bird*, signifies that the evils of will and hence of act, and the falsities of thought and hence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. By a hold is signified hell, because they are imprisoned; by spirit is signified every thing of affection or will and hence of deed; and by bird is signified every thing of thought or understanding and hence of design: and therefore by unclean spirit and unclean bird are signified all the evils which are of will and hence of act, and all the falsities which are of thought and hence of design: and because these are in them in the hells, it is therefore signified that they are diabolical; and because they are turned away from the Lord to themselves, it is also called a hateful bird. Babel is described by similar things in the prophets; thus in Isaiah: *Babel shall be as God's overthrow of Sodom and Gomorrah; it shall not be inherited for ever, so that the Arab shall not tarry there: the ziim shall lie there, and their houses shall be filled with ochim, and the daughters of the owl shall dwell there, and satyrs shall dance there: the ziim shall also answer in her*

palaces, and the dragons in the palaces of her delights (xiii. 19–22). Again: *I will cut off from Babel the name and remnant; I will make her an inheritance for the bittern* (xiv. 22, 23). And in Jeremiah: *In Babel shall dwell the ziim and ijim and the daughters of the owl, as God overthrew Sodom and Gomorrah and the neighboring cities; no son of man shall dwell there* (l. 39, 40). It is manifest from these passages, that by the hold of every unclean spirit, and of every unclean and hateful bird, is signified that the evils of will and hence of act, and the falsities of thought and hence of design, of those who are in those hells, are diabolical, because they are turned away from the Lord to themselves. It is manifest from the Word, that birds signify such things as are of the understanding and thought and hence of design, in both senses, as well the bad as the good. In the bad sense they are mentioned in these passages: *In the midst of the week I will cause the sacrifice to cease; at length upon the bird of abominations shall be desolation, even unto the consummation shall the devastation be poured out* (Dan. ix. 27). *The cormorant and the bittern shall possess the land, the screech-owl and the raven shall dwell in it* (Isa. xxxv. 11). Nothing else but infernal falsities are signified by the *ochim*, the *ziim*, the daughters of the owl, and the dragons, in the places adduced above; also by the birds which came down upon the carcasses, which Abram drove away (Gen. xv. 11): by the birds to which their carcasses should be given for food (Jer. vii. 33; xv. 3; xvi. 4; xix. 7; xxxiv. 20; Ezek. xxix. 5; Ps. lxxix. 1, 2): also by the birds which devour that which was sowed (Matt. xiii. 3, 4). In the good sense, in these passages: *Let the creeping thing and the bird praise the name of Jehovah* (Ps. cxlviii. 10). *I will make a covenant for them in that day with the bird of the heavens and the creeping thing of the earth* (Hos. ii. 18). *Ask the beasts and they shall teach thee, and the birds of heaven and they shall declare unto thee, who of all these hath not known that the hand of Jehovah doeth it?*

(Job xii. 7–9.) *I saw, when, behold, there was no man, all the birds of the heavens flew away* (Jer. iv. 24–26). *Both the birds of the heavens and the beasts are fled, because I will make Jerusalem heaps, the habitations of dragons* (Jer. ix. 9, 10; xii. 9). *There is no truth, no mercy, no knowledge of God: therefore the land shall mourn as to the beast of the field and as to the bird of the heavens* (Hos. iv. 1, 3). *I am God, that call the bird from the east, the man of My counsel out of a far country* (Isa. xlvi. 9). *Ashur was a cedar in Lebanon, all the birds of the heavens made nests in his branches, and in his shadow dwelt all great nations* (Ezek. xxxi. 3, 6). Words similar to this are said of Ashur as a cedar elsewhere, as Ezek. xvii. 23; Dan. iv. 7–11, 17, 18; Matt. xiii. 31, 32; Mark iv. 32; Luke xiii. 19. *Say to the bird of every wing, and to every beast of the field, Come to the great sacrifice upon the mountains of Israel: so will I set My glory among the nations* (Ezek. xxxix. 17, 21; Apoc. xix. 17: besides other places, as Isa. xviii. 1, 6; Ezek. xxxviii. 20; Hos. ix. 11; xi. 9, 11: Zeph. i. 3; Ps. viii. 6, 8; l. 11; civ. 10, 12). That birds signify the things of the understanding and hence of thought and design is clearly manifest from the birds in the spiritual world, where there appear also birds of every genus and species; in heaven such as are most beautiful, birds of paradise, turtle-doves, and pigeons, and in hell dragons, screech-owls, horned owls, and other similar ones; all of which are representations to the life, of thoughts from good affections in heaven, and of thoughts from evil affections in hell.

758. *For all the nations have drunk of the wine of the anger of her whoredom, and the kings of the earth have committed whoredom with her,* signifies that they have put forth wicked dogmas, which are adulterations and profanations of the good and truth of the Word, and have imbued with them all that have been born and brought up in the kingdoms under their domination. That this is signified by these words may be evident from the explanations above (n. 631,

632, and n. 720, 721); where are like words, to which there is no need of adding more: only that similar things are said of Babel in Jeremiah: *A cup of gold is Babel in the hand of Jehovah making the whole earth drunken, the nations have drunk of her wine, therefore they are mad* (li. 7). Also, *Let Babel be a hissing, when they have grown warm, I will make their feasts, and I will make them drunken, that they may exult, and may sleep the sleep of an age, and not awake* (li. 37, 39). By the wine which they drink, and with which they are drunken, their dogmas are signified; and how wicked these are, may be seen above (n. 754). Among them also is this wicked one, that the works which are done according to their doctrines constitute merit, transcribing into them, and thus into themselves, the Lord's merit and justice; when yet all of charity and all of faith, or all good and truth, are from the Lord: and what is from the Lord remains the Lord's with the recipients. For what is from the Lord is Divine, which can in no wise become man's own. The Divine can be in a man, but not in what belongs to man; for what belongs to man is nothing but evil: therefore he who attributes to himself what is Divine as his own, not only defiles it, but also profanes it. The Divine from the Lord is thoroughly separated from what belongs to man, and is elevated above it, and in no wise immersed in it. But as they have transferred to themselves all the Divine of the Lord, and thus have appropriated it to themselves, it flows like bituminous water, when it rains, from a spring which is pitch. It is the same with the dogma, that justification is real sanctification; and that their saints are holy in themselves, when yet the Lord alone is holy (Apoc. xv. 4). More may be seen concerning merit in the work concerning the *New Jerusalem and its Heavenly Doctrine*, published at London in the year 1758 (n. 150–158).

759. *And the merchants of the earth are waxed rich through the abundance of her delicacies*, signifies the greater and the less in rank in that hierarchy, who through dominion over

the holy things of the church strive for Divine majesty and more than regal glory, and continually aim to establish them firmly by the multiplication of monasteries and of possessions under them, and by the treasures which without end they gather together and heap up from the world, and thus procure to themselves corporeal and natural enjoyments and pleasures from the celestial and spiritual dominion attributed to them. No others can be meant by the merchants of Babylon but the greater and the less in rank in their ecclesiastical hierarchy, because in verse 23 of this chapter it is said that they are the great ones of the earth: and by the abundance of her delicacies by which they were made rich, nothing else can be meant but the dogmas, by which, as means, they procure to themselves dominion over the souls of men, and thus also over their possessions and wealth. That they gather these together without end, and stuff their treasuries with them, is known: and also that they make traffic of the holy things of the church, as that by offerings and presents given to the monasteries and their saints and images, and by various masses, indulgences, and dispensations, they sell salvation, that is, heaven. Who cannot see that if the papal dominion had not been broken at the time of the Reformation, they would have raked together the possessions and wealth of all the kingdoms in the whole of Europe? and then that they would have become the sole lords, and all the rest slaves? Have they not extraordinary wealth from former centuries, when they had power over emperors and kings, whom, if they were not obedient, they could excommunicate and dethrone? and have they not still incomes which are immense, and great treasuries full of gold, silver, and precious stones? A like barbarous dominion is seated still in the minds of very many of them; and it is restrained solely through the fear of its loss, if it is extended beyond bounds. But of what use are such great revenues, treasures, and possessions, except that they may delight and glory in them, and con-

firm their rule for ever? From this may be evident what is here signified by the merchants of the earth, who have been made rich from the abundance of the delicacies of Babylon. They are called merchants also in Isaiah: *The inhabitants of Babel have become as stubble, the fire hath burned them up; they shall not deliver their soul from the power of the flame: such are thy merchants from thy youth* (xlvii. 14, 15). By trading and trafficking is signified in the Word to procure to one's self spiritual riches, which are knowledges of truth and good, and in the opposite sense knowledges of falsity and evil; and to gain the world by the latter, and to gain heaven by the former: therefore the Lord compared the kingdom of heaven to a merchant-man seeking goodly pearls (Matt. xiii. 45, 46): and the men of the church to servants, to whom the talents were given, with which they should trade and make gain (Matt. xxv. 14–20); and to whom the ten pounds were given, with which they should in like manner trade and make gain (Luke xix. 12–26). And as the church as to the knowledges of truth and good is signified by Tyre, therefore her traffic and gain are treated of in the whole of the twenty-seventh chapter of Ezekiel; and it is said of her, *In thy wisdom and in thine intelligence thou hast gotten thee gold and silver into thy treasures, and by the abundance of wisdom in thy traffic hast thou multiplied wealth* (Ezek. xxviii. 4, 5). And again, *Tyre is laid waste, whose merchants were princes, and her traffickers the honorable of the earth* (Isa. xxiii. 1–8). And the church perverted among the Jews in the land of Canaan is called *the land of traffic* (Ezek. xvii. 4; xxviii. 18).

760. *And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues*, signifies exhortation from the Lord to all, as well those who are in that religion as those who are not in it, to beware of conjunction with it by acknowledgment and affection, lest as to their souls they should be conjoined to its abominations, and should perish.

By another voice out of heaven saying, is signified exhortation from the Lord to all, as well those who are in that religion as those who are not in it; because *Come out of her, My people*, follows, that is, all who approach the Lord. This exhortation is from the Lord, because the voice was from heaven. By that ye be not partakers of her sins, is signified that they should beware lest as to their souls they should be conjoined to her abominations: and as conjunction is made by acknowledgment and affection, this also is signified. Their sins are abominations, for they are called so in the preceding chapter (vers. 4). By that ye receive not of her plagues, is signified lest they perish; for by plagues evils and falsities are signified, and at the same time destruction by them. These are signified by the plagues above (n. 657, 673, 676, and elsewhere). Similar things are said of Babel in the Word in these places: *Go ye out of the midst of Babel, My people, deliver every one his soul from the fury of the anger of Jehovah, lest your heart faint, and ye fear for the rumor* (Jer. li. 45, 46). *Flee from the midst of Babel, and deliver every one his soul, be not cut off for her iniquity* (Jer. li. 6). *Forsake Babel, and let us go every one into his own land, for her judgment hath reached to the heavens, and hath lifted itself up even to the clouds* (Jer. li. 9). *Go ye out of Babel, flee from the Chaldeans with the voice of singing; declare this and make it to be heard; utter it even to the end of the earth; say ye, Jehovah hath redeemed* (Is. xlviii. 20, 21; Jer. l. 8).

761. *For her sins have reached even unto heaven, and God hath remembered her iniquities*, signifies that their evils and falsities infest the heavens, and that the Lord will protect these from the violence. By her sins reaching to the heavens is signified that their evils and falsities infest the angels: by God's remembering her iniquities, is signified that the Lord will protect the heavens from violence therefrom. This is signified by these words, because all things in the heavens are goods and truths, and all in the hells are evils

and falsities; and hence the heavens and the hells are altogether separated, and in an inverted position like the antipodes: therefore evils and falsities cannot reach to the heavens. But yet, when evils and falsities are multiplied beyond the degrees of opposition, and thus beyond due measure, the heavens are infested; and unless the Lord then protects the heavens, which is done by a more powerful influx from Himself, violence is offered to the heavens: and when this has come to its height, He then executes a final judgment, and thus they are liberated. Hence it is, that it follows in this chapter: *Rejoice over her, O heaven, for God hath judged your judgment upon her* (vers. 20: and in the following chapter xix. vers. 1–9): and in Jeremiah: *Then shall the heavens and the earth and all that is in them sing over Babel, when the waters shall come upon her* (li. 48).

762. *Render unto her as she hath rendered unto you, double unto her double according to her works; in the cup which she hath filled, fill to her double*, signifies just retribution and punishment after death, that then the evils and falsities by which they have seduced and destroyed others will return upon them according to their quantity and quality, which is called the law of retaliation. *Render unto her as she hath rendered unto you*, signifies their just retribution and punishment after death. *Double unto her double according to her works*, signifies that the evils by which they have seduced and destroyed others will return upon them according to their quantity and quality. *In the cup which she hath filled, fill to her double*, signifies that the falsities will return in like manner; for by a cup or wine falsities are signified (n. 316, 635, 642, 672). Nearly the same things are said of Babel in the prophets: *Recompense unto Babel according to her works, according to all that she hath done, do unto her, for she hath acted insolently against Jehovah, against the Holy One of Israel* (Jer. l. 29). *This is the vengeance of Jehovah; take ye vengeance on Babel; as she hath done, do unto her* (Jer. l. 15). *The daughter of Babel is laid waste;*

blessed is he hath rendereth thee thy reward which thou hast rendered unto us (Ps. cxxxvii. 8). It is according to the sense of the letter, that they whom they have seduced and destroyed will recompense them: but according to the spiritual sense, they will not recompense them, but these recompense themselves; as every evil brings its punishment with it. This is, as it is said frequently in the Word, that God will recompense and revenge injustices and injuries done to Him, and from anger and fury will destroy them; when yet the evils themselves which they have committed against God do this; thus they do it to themselves: for this is the law of retaliation, which draws its very origin from this Divine law, *All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets* (Matt. vii. 12; Luke vi. 31). This law in heaven is the law of mutual love or charity, from which it becomes the opposite in hell, which is, that to every one it is done as he had done to another: not that they who are in heaven do this, but that they do it to themselves; for the recompense of retaliation is from opposition to that law of life in heaven, as if inscribed on their evils. By double is signified much according to quantity and quality, in these passages also: *Let my persecutors be ashamed, bring upon them the day of evil, and destroy them with a double destruction* (Jer. xvii. 18). Also much according to the quantity and quality of their turning from evils, in these: *Comfort ye My people, because her wickedness is fulfilled, and her iniquity expiated; for she hath received from Jehovah's hand double* (Isa. xl. 1, 2). *Return to the stronghold, ye prisoners of hope; this day do I declare I will recompense unto thee double* (Zech. ix. 12). *For your shame ye shall have double, and in their land they shall possess the double, everlasting joy shall be unto them* (Isa. lxi. 7).

763. *As much as she hath glorified herself, and lived deliciously, so much torment and sorrow give her*, signifies that in the degree of their elation of heart from dominion, and ac-

cording to their exultation of mind and body from riches, they have after death internal pain from being cast down and derided, and from want and wretchedness. By as much as she glorified herself, is signified in the degree according to their elation of heart from dominion; for they glorify themselves from this. By as much as she hath lived deliciously, is signified in the degree of their exultation of mind and body on account of riches, and the enjoyments and pleasures therefrom; as above (n. 759). By giving her torment, is signified internal pain at being cast down from dominion, and derision at that time: their torment after death is from nothing else: and by giving her sorrow is signified internal pain from want and wretchedness: their sorrow after death is from these. The enjoyment of the love of ruling from the love of self over all that belongs to the Lord, which are all the things of heaven and the church, is turned after death into such torment; and the pleasantness of the love of filling the mind and body with delights derived from opulence, with those who are in the aforesaid love of ruling, is turned into such sorrow. For the enjoyments and pleasures proceeding from the loves make one's life; therefore, when they are turned into the opposites, there arise torments and sorrow. These are the retributions and punishments which are meant in the Word by the torments in hell; and hence hatred against God and against all things of heaven and the church, is meant by the fire there. Similar things are said of Babel in the prophets, as, *I will render unto Babel all the evil which they have done in Zion in your sight* (Jer. li. 24). *The spoiler shall come upon Babel, for the God of retributions, Jehovah, recompensing will recompense* (Jer. li. 55, 56). *Thy magnificence is brought down into hell; the worm* (torment, which is internal pain) *is spread under thee; thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God, I will become like unto the Most High: yet thou shalt be brought down to hell; they that see*

thee shall say, Is this the man that shook the earth? that made the kingdoms tremble? etc. (Isa. xiv. 11–16.) This is said of Lucifer, who is here Babel, as is manifest from vers. 4–22.

764. *For she saith in her heart, I sit a queen, and am not a widow, and shall not see sorrow*, signifies that these things befall them, because from elation of heart over their dominion and exultation of mind over their riches, they are in the assurance and confidence, that they shall rule for ever, and shall protect themselves; and that they cannot in any way be deprived of these things. To say in her heart signifies to be in assurance from elation of heart over their dominion, also to be in confidence from exultation of mind over their riches. *I sit a queen* signifies that they shall rule here perpetually, because *I shall not see sorrow* follows. *I am not a widow* signifies that they will protect themselves. By a widow is signified one who is without protection, because without a man. The words queen and widow are used, and not king and man, because Babylon as a church is meant. *And I shall not see sorrow* signifies that they cannot in any way be deprived of those two things. That they have sorrow therefrom after death, may be seen just above (n. 763). Very similar things are said of Babel in Isaiah: *Thou shalt no more be called the mistress of kingdoms; thou hast said in thine heart, I shall be mistress for ever, saying in thine heart, I am, and there is none else like me; I shall not sit a widow, nor shall I know bereavement: but these two things shall come unto thee in one day, bereavement and widowhood: they shall come upon thee for the multitude of thy sorceries, and the great abundance of thine enchantments. Thou hast trusted in wickedness, thou hast said, None seeth me: thy wisdom hath seduced thee, when thou saidst in thine heart, I am, and there is none else like me; therefore devastation shall come upon thee suddenly* (xlvii. 5, 8–11). By a widow in the Word is meant one who is without protection, for by a widow in the spiritual sense is signified one who is in good and not in

truth. For by a man is signified truth, and by his wife, good; hence by a widow, good without truth is signified, and good without truth is without protection; for truth protects good. This is signified by widow when mentioned in the Word; as Isa. ix. 13, 14, 16; x. 1, 2; Jer. xxii. 3; xlix. 10, 11; Lam. v. 2, 3; Ezek. xxii. 6, 7; Mal. iii. 5; Ps. lxviii. 5; cxlvi. 7–9; Exod. xxii. 20–23; Deut. x. 18; xxvii. 18; Matt. xxiii. 14; Luke iv. 25; xx. 47.

765. *Therefore in one day shall her plagues come, death and sorrow and famine*, signifies that on this account at the time of the final judgment the punishments of the evils which they have done will return upon them, which are, death, which is infernal life and inward pain from being cast down from dominion, sorrow, which is internal grief from want and wretchedness in place of opulence, and famine, which is the deprivation of the understanding of all truth. By therefore is meant because she said in her heart, *I sit a queen, and am not a widow, and shall not see sorrow*, as explained just above (n. 763). By in one day the time of the final judgment is signified, which is also called the day of judgment. By plagues are signified the punishments of the evils which they did in the world, which will then return upon them. By death is signified infernal life and inward pain from being cast down from dominion, which is called torment above (n. 764); of which death something will be said presently. By sorrow is signified internal grief from want and wretchedness in place of opulence, as also above (n. 764). By famine the deprivation of the understanding of all truth is signified. Into these three plagues or punishments do those of that religion come, who have ruled from the love of themselves, and with no love of uses except for the sake of themselves. These are also atheists in heart, since they attribute all things to their own prudence and to nature. The rest of that people, who are such, but do not think interiorly in themselves, are idolaters. It may be seen above (n. 323), that the depriva-

tion of the understanding of all truth is meant by the plague or punishment which is called hunger. Every man indeed, as long as he lives in the world, has rationality, that is, the faculty of understanding truth. This faculty remains with every man after death. Still they who have imbibed falsities of religion in the world from the love of self and the pride of their own intelligence, after death are not willing to understand truth; and not to be willing is as it were not to be able. This inability from unwillingness is in all such, and is increased by this, that from the enjoyment of the lust of falsity for the sake of dominion they continually imbibe new confirming falsities, and thus become as to understanding nothing but falsities, and remain so to eternity. Similar things are meant by these words concerning Babel in Jeremiah: *Your mother is greatly ashamed, she that bare you is suffused with shame; behold, the end shall be a wilderness, dryness, and a desert; for the anger of Jehovah it shall not be inhabited, but shall be a total waste; every one that passeth by Babylon shall be astonished, and shall hiss over all her plagues* (l. 12, 13).

766. *And she shall be utterly burnt with fire, for strong is the Lord God that judgeth her*, signifies that they will be hatreds against the Lord and against His heaven and church, because they then see that the Lord alone rules and reigns over all things in the heavens and on earth, and not at all any man of himself. By the fire with which she will be burnt is signified hatred against the Lord and against His heaven and church, of which see below. By *for strong is the Lord that judgeth her*, is signified that they see then, that is, in the spiritual world into which they come after death, that the Lord alone rules and reigns over all things in the heavens and on earth, and not at all any man of himself. This is signified by these words, because the Lord does not condemn any one to hell, but they themselves; for when they feel the angelic sphere flowing down from the Lord out of heaven, they flee away and cast themselves into hell, as

may be evident from the things shown above (n. 233, 325, 339, 340, 387, 502). That by fire is signified love in both senses, heavenly love which is love to the Lord, and infernal love which is the love of self, may be seen above (n. 468, 494). Infernal fire is hatred, because the love of self hates: for all who are in that love burn with anger according to the degree of it, and are inflamed with hatred and revenge against those who oppose; and they who are of Babylon, against those that deny that they are to be worshipped and adored as sanctities. When, therefore, they hear that the Lord alone is worshipped and adored in heaven, and that to worship any man in place of the Lord is profane, adoration of the Lord becomes in them hatred against Him, and the adulteration of the Word to the end that they may be worshipped becomes profanation. This, therefore, is what is signified by Babylon's being burned with fire. It may be seen above (n. 748), that being burned with fire is the punishment of the profanation of what is holy. The like is meant by these words in Jeremiah: *I am against thee, O Babel, thou destroying mountain, that destroyest the whole earth; I will roll thee down from the rocks, and will make thee a mountain of burning. The walls of Babel are utterly overturned, and her lofty gates are burned with fire* (li. 25, 58).

767. *And the kings of the earth shall bewail her and shall lament for her, who have committed whoredom and lived deliciously with her, when they see the smoke of her burning,* signifies the more internal pains of those who have been in higher dominion and its enjoyments by means of the falsified and adulterated truths of the Word, which they made the holy things of the church, when they see them turned into profane things. In this and the following verse the mourning of the kings of the earth is treated of, by whom the highest in the order are meant, who are called magnates and primates; from vers. 11–16, the mourning of the merchants of the earth is treated of, by whom are meant the inferiors in the order, who are called monks; and from

vers. 17–19, the mourning of the shipmasters and sailors is treated of, by whom those are meant that contribute, who are called laymen. Here the kings of the earth are now treated of, by whom the highest in the order are signified. That kings are not meant by kings, but those who are in truths from good, and in the opposite sense, in falsities from evil, may be seen above (n. 483, 704, 737, 720, 740). Here, therefore, by the kings of the earth who committed whoredom and lived deliciously with the harlot, are signified they who are in dominion and its enjoyments through the truths of the Word falsified and adulterated, especially through that truth falsified and adulterated by them, which the Lord spoke to Peter; respecting which something follows. That to commit whoredom signifies to falsify and adulterate the truths of the Word, may be seen (n. 134, 632, 635); and that to live deliciously signifies to experience the enjoyments of dominion and at the same time of opulence (n. 759). By their bewailing and lamenting, their more internal pains are signified. They are said to bewail and lament because to bewail is from pain at being cast down from dominion, and to lament is from pain at the deprivation of opulence; and because the pains of these are more internal than those of the merchants of the earth, it is therefore said of the kings of the earth, by whom are meant the superiors in the order, that they bewailed and lamented, and of the merchants of the earth, by whom the inferiors of the order are meant, it is said that they wept and mourned. By seeing the smoke of her burning is signified when they see the falsities of their religion, which are falsified and adulterated truths of the Word, turned into profane things. By smoke those falsities are signified (n. 422, 452); and by burning is signified profanation (n. 766). From these things, and from those which are explained above (n. 766), it is manifest that by *the kings of the earth, who have committed whoredom and lived deliciously with her, shall bewail her and lament for her when*

they see the smoke of her burning, is signified the more internal pains of those who were in higher dominion and its enjoyments through the truths of the Word falsified and adulterated, when they see them turned into profane things.

768. Something shall here be said concerning that truth which the Lord spoke to Peter respecting the keys of the kingdom of heaven, and the power of binding and loosing (Matt. xvi. 15–20). They say that that power was given to Peter, and that it has been transferred to them as his successors; and that the Lord thus left to Peter, and after him to them, all His power; and that Peter should act as His vicar on earth. But still it is plainly manifest from the Lord's words themselves, that he did not give a particle of power to Peter; for the Lord says, *Upon this rock I will build My church.* By a rock the Lord is signified as to His Divine truth; and the Divine truth which is the rock, is there what Peter confessed, before the Lord said those words; which is this: *Jesus said to the disciples, But who say ye that I am? Simon Peter answering said, Thou art the Christ, the Son of the living God* (vers. 15, 16). This is the truth upon which the Lord builds His church, and Peter then represented that truth. From which it is manifest, that the confession of the Lord, that He is the Son of the living God, who has power over heaven and earth (Matt. xxviii. 18), is that upon which the Lord builds His church; and thus upon Himself, and not upon Peter. It is known in the church that the Lord is meant by a rock. I once spoke with the Babylonian nation, in the spiritual world, concerning the keys given to Peter, whether they believe that power over heaven and hell was transferred by the Lord to him. Which, as it was the chief point in their religion, they vehemently insisted upon; saying that there was no doubt of it, because it is manifestly said. But to the inquiry, whether they knew that in every thing in the Word there is a spiritual sense, which is the sense of the Word in heaven, they said at first that they did not know it;

but afterward they said that they would inquire; and when they inquired, they were instructed that there is a spiritual sense in every thing of the Word, which differs from the literal sense as spiritual from natural: and they were further instructed that no person named in the Word is named in heaven, but that in place thereof something spiritual is there understood. They were informed at length, that for Peter in the Word the truth of the church from good is meant, and the same by the rock which is mentioned at the same time with Peter: and that it may thereby be known, that not any power was given to Peter, but to truth from good; for all power in the heavens belongs to truth from good, or is of good by truth: and as all good and all truth are from the Lord, and nothing from man, that all power belongs to the Lord. On hearing this, being indignant, they said that they wished to know whether there is that spiritual sense in those words: whereupon the Word which is in heaven was given to them, in which Word there is not the natural sense, but the spiritual; because it is for the angels, who are spiritual: and when they read it, they saw manifestly that Peter was not mentioned there, but instead of him truth from good which is from the Lord. Seeing this, they rejected it in anger, and would almost have torn it in pieces with their teeth, unless it had at that moment been taken away from them. They were hence convinced, though they were not willing to be convinced, that that power belongs to the Lord alone, and not in the least to any man, because it is a Divine power.

769. *And standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city, for in one hour is thy judgment come,* signifies their fear of punishments, and then grievous lamentation, that that religion, so fortified, could be so suddenly and completely overturned, and that they could perish. To stand afar off for fear of torment signifies a state as yet remote from the state of those who are in condemnation, because they are in fear

of torment, as will be explained in what follows. Alas, alas, signifies grievous lamentation. That alas signifies lamentation over calamity, unhappiness, and condemnation, may be seen above (n. 416); hence alas, alas, signifies grievous lamentation. By the great city Babylon that religion is signified; here as above (n. 751), Babylon as a woman or harlot, because her torment is spoken of. By mighty city is signified the religion so fortified. By *in one hour is thy judgment come* is signified that it could be so suddenly overturned, and that they could perish. In one hour signifies so suddenly; and by the judgment is signified its overthrow, and the destruction of those who committed whoredom and lived deliciously with the harlot, who are here treated of. That they perished by the final judgment may be seen in the small work on the *Final Judgment and the Destruction of Babylon*, published at London, 1758. These things are said respecting that destruction. The reason that their standing afar off for fear of her torment signifies a state as yet remote from the state of those who are in condemnation, because in fear of the torment, is that by afar off is not meant remoteness of space, but remoteness of state, when one is in fear of punishments: for as long as a man is in a state of fear, he sees, weighs, and laments. Remoteness of state, which is remoteness in the spiritual sense, is also signified by afar off elsewhere in the Word, as in these passages: *Hear, ye that are afar off, what I will do; and ye that are near acknowledge My might* (Isa. xxxiii. 13). *Am I a God at hand and not a God afar off?* (Jer. xxiii. 23). *He found grace in the wilderness, even Israel; Jehovah hath appeared unto me from afar off* (Jer. xxxi. 2, 3). *Bring My sons from afar* (Isa. xliii. 6). *Hearken, ye people, from afar* (Isa. xlix. 1). *Peoples and nations that came from a far land* (Isa. v. 26). Besides elsewhere, as Jer. iv. 16; v. 15; Zech. vi. 15; where by nations and peoples from afar are meant those more remote from the truths and goods of the church. In common speech also relatives are said to

be near, and those more remote in relationsihp are said to be distant.

770. That religion is called a mighty city, because it had fortified itself strongly: for it had fortified itself not only by the multitude of the nations and peoples who acknowledge it, but by many other things also; as by a great number of monasteries, and by the armies of monks there, — this is said, because they call the ministry their soldiery; by possessions of wealth without any measure or satiety; also by the tribunal of the inquisition; and besides by threats and terrors, especially in regard to purgatory, into which every one is said to come: by the extinction of the light of the gospel, and hence blindness in spiritual things, which is effected by prohibitions and restraints upon the reading of the Word; by masses said in a language unknown to the common people; by various external sanctities; by impressing the worship of the dead and of images upon the people, who are kept in ignorance concerning God; and by various splendors in externals; that by all these means they may be in a corporeal faith in the sanctity of all the things in that religion. Hence it is that what lies hid within in that religion is altogether unknown when yet that religion is altogether as described above in these words: *The woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her whoredom* (Apoc. xvii. 4). But however much Babylon had so fortified herself, and in the same manner in the spiritual world, see below (n. 772), still she was altogether destroyed at the day of the final judgment. Of her devastation Jeremiah thus prophesies: *Though Babel should mount up to heaven, and though she should fortify the height of her strength, from Me shall the spoilers come* (li. 53). *The mighty men of Babel sit in their bulwarks; her power is given to oblivion; they have set her bulwarks on fire, her bars are broken; the city is taken from its extremity. The wall*

also of Babel is fallen (li. 30, 31, 44). *Suddenly hath Babel fallen and is broken down; howl over her, take balm for her pain, peradventure if so be she may be healed* (li. 8).

771. *And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more*, signifies the inferiors in the order, who minister, and make gain by holy things; here their griefs that after the destruction of Babylon their religious rites are not acknowledged as holy, but as the goods and truths of the Word and hence of the church adulterated and profaned; and thus that they can no longer make profit by them as before. By the merchants are meant the inferiors in the order of their ecclesiastical hierarchy, as by the kings of the earth, spoken of before, are meant the superiors in that order, see above (n. 767): thus by the merchants of the earth are meant those that minister, and make gain by holy things. By their weeping and mourning their griefs are signified, as also above (n. 767). By their merchandise are signified the holy things or religious rites by which they make gain or profit. By buying them no more is signified not to wish to have them, because they are not holy, but are the goods and truths of the Word and hence of the church adulterated and profaned. That to buy is to procure for one's self (n. 606). As to this it is written in Jeremiah: *O Babel, that dwellest upon many waters, abundant in treasures, thine end is come, the measure of thy gain* (li. 13).

772. *The merchandise of gold and silver and precious stones and pearls*, signifies that they no longer have these, because they have no spiritual goods and truths, to which such things correspond. By their merchandise nothing else is signified than the things there named; for it is known that they have gold, silver, and precious stones and pearls in abundance, and that they have got them as gain by their religious ceremonies, which they made holy and divine. Those who were of Babylon had such things before the final judgment; for it was then permitted to them to form

to themselves as it were heavens, and to procure such things to themselves from heaven by various arts, yea, to fill storehouses with them as in the world. But after the final judgment, when their fictitious heavens were destroyed, then all those things were reduced to dust and ashes, and carried away by an east wind, and strown as a profane dust over their hells. But on this subject read the things described from what was seen, in the little work on the *Final Judgment and the Destruction of Babylon*, published at London, 1758. Since that overthrow and their casting down into hell, they are in such a miserable state, that they do not know what gold, silver, a precious stone, or a pearl are. The cause is, that gold, silver, and precious stones correspond to spiritual goods and truths, and pearls to the knowledges of them, and as they have not any truths and goods, nor the knowledges of them, but in their stead evils and falsities and the knowledges of these, they cannot have those precious things, but such as correspond to their state, which are vile materials and of ugly color; except a few sea-shells on which they set their hearts, as they did before on the precious things named above. It is to be known, that there are in the spiritual world all things which are in the natural world, with the difference only that all things in the spiritual world are correspondences; for they correspond to their interiors. Splendid and magnificent things they have who are in wisdom from Divine truths and goods from the Lord through the Word; and the opposite, they who are in insanity from falsities and evils. There is such correspondence, from creation, when what is spiritual in the mind is brought down into the sensual of the body: therefore every one there knows what another is, as soon as he comes into his apartment. From these things it may be evident, that by the merchandise of gold and silver and precious stones and pearls is signified that they have these no longer; because they have not spiritual goods and truths, nor knowledges of good and truth,

to which such things correspond. That gold from correspondence signifies good, and silver truth, may be seen above (n. 211, 726). That a precious stone signifies spiritual truth, n. 231, 540, 726. That pearls signify the knowledges of truth and good, n. 727.

773. *And fine linen and purple and silk and scarlet*, signifies that they no longer have these things, because they have not the celestial goods and truths to which such things correspond. By the things before named, which were gold, silver, precious stones and pearls, are signified in general spiritual goods and truths, as was said above (n. 772); but by these, which are fine linen, purple, silk and scarlet, are signified in general celestial goods and truths: for with those who are in heaven and the church, there are spiritual goods and truths, and there are celestial goods and truths. Spiritual goods and truths are of wisdom, and celestial goods and truths are of love: and as they have not the latter goods and truths, but the evils and falsities opposite to them, these are therefore mentioned, for they follow in order. Now as the case with these is the same as with the former, there is no need of any further explanation than that in the preceding paragraph. What fine linen in particular signifies, will be told in the following chapter, in explaining these words, *Fine linen is the righteousness of the saints* (vers. 8, n. 814, 815). That purple signifies celestial good, and scarlet celestial truth, may be seen above (n. 725). By silk is signified mediate celestial good and truth; good from its softness, and truth from its brightness. It is mentioned only in Ezek. xvi. 10, 13.

774. *And all thyine wood, and every vessel of ivory*, signifies that they no longer have these, because they have not the natural goods and truths, to which such things correspond. These things are similar to those which were explained, n. 772, 773; with the difference only that by those named first spiritual goods and truths are meant,

which are treated of above (n. 772); and that by those mentioned in the second place celestial goods and truths are meant, as explained just above (n. 773); and that by these now mentioned, which are thyine wood and vessels of ivory, natural goods and truths are meant. For there are three degrees of love and wisdom, and hence three degrees of truth and good. The first degree is called celestial, the second spiritual, and the third natural. These three degrees are in every man from birth, and they are also in general in heaven and in the church; which is the cause of there being three heavens, the highest, the middle, and the lowest, altogether distinct from each other according to those degrees; and so, too, of the Lord's church on earth. But what its quality is in those who are in the celestial degree, and what in those who are in the spiritual degree, and what in those who are in the natural degree, cannot here be explained, but may be seen from the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, Part Third, where degrees are treated of: here only that in those who are of Babylon there are not spiritual goods and truths, nor celestial goods and truths, and not even natural goods and truths. Spiritual things are mentioned in the first place, because many among them can be spiritual, provided they hold the Word holy in heart, as they say with their mouth: but they cannot become celestial, because they do not approach the Lord, but approach living and dead men, and worship them. This is the cause that the celestial things are named in the second place. By the thyine wood is signified natural good, because wood in the Word signifies good, and stone truth; and thyine wood takes its name from *two*, and two also signifies good. It is natural good because wood is not a costly material, like gold, silver, precious stones, pearls, fine linen, purple, silk and scarlet; neither is stone. It is the same with ivory, by which natural truth is signified. Ivory signifies natural truth, because it is white, and can

be polished, and because it grows from the mouth of an elephant, and likewise makes his strength. That ivory may denote the natural truth of that good which is signified by thyine wood, a vessel of ivory is mentioned; for by a vessel a container is signified; here truth the container of good. That wood signifies natural good may be in some degree evident from these passages: That the bitter waters in Marah were made sweet by wood cast in (Exod. xv. 25). That the tables of stone, on which the Law was inscribed, were laid up in an ark made of shittim wood (Exod. xxv. 10–15). That the temple at Jerusalem was covered, and sheathed within, with wood (1 Kings vi. 10, 15). That the altar in the wilderness was made of wood (Exod. xxvii. 1, 6). Besides these: *The stone crieth out of the wall, and the beam out of the wood answereth* (Hab. ii. 11). *They shall make a spoil of thy riches, and make a prey of thy merchandise, and thy stones and thy woods shall they put into the midst of the sea* (Ezek. xxvi. 12). It was said to the prophet, that he should take one stick of wood, and write upon it the name of Judah and of the sons of Israel; and also another stick of wood, and write the name of Joseph and Ephraim; and should make them into one stick (Ezek. xxxvii. 16, 19). *We drink our waters for money, and our wood cometh for a price* (Lam. v. 4). *If one goeth into a forest with a companion, and his axe falleth from the wood upon his companion, that he die, he shall flee into a city of refuge* (Deut. xix. 5). This was for the reason, that wood signifies good, and thus that he had not put his companion to death from evil, or with evil intention, but by an error, because he was in good: besides other places. But by wood in the opposite sense is signified evil and cursed; as that they made graven images of wood, and adored them (Deut. iv. 23–28; Isa. xxxvii. 19; xl. 20; Jer. x. 3, 8; Ezek. xx. 32): also that hanging upon wood was a curse (Deut. xxi. 22, 23). That ivory signifies natural truth may be evident from the passages where ivory is mentioned; as Ezek. xxvii. 6, 15; Amos iii. 15; vi. 4; Ps. xlv. 8.

775. *And every vessel of precious wood, and of brass and iron and marble*, signifies that they no longer have these, because they have not the goods and truths of knowledge in matters of the church, to which such things correspond. These are similar to what was explained above (n. 772–774); with the difference, that by these the knowledges which are the ultimates of man's natural mind are meant, which, as they differ in quality according to the essence that is in them, are called vessels of precious wood, of brass, of iron and of marble. For by vessels are signified knowledges, here in matters of the church; because knowledges are the containers of good and truth, as vessels are the containers of oil and wine. Knowledges are also in great variety, and their receptacle is the memory. They are of great variety because man's interiors are in them: they are also introduced into the memory either from intellectual thought, or from hearing, or from reading, and then according to the various perception from rationality. All these are within in knowledges; which appears when they are reproduced, which happens when the man speaks or thinks. But what is signified by vessels of precious wood, of brass, of iron, and of marble, shall be briefly told. By a vessel of precious wood is signified knowledge from rational good and truth; by a vessel of brass, knowledge from natural good is signified; by a vessel of iron, knowledge from natural truth is signified; and by a vessel of marble is signified knowledge from the appearance of good and truth. That wood signifies good may be seen just above (n. 774). Good and at the same time rational truth are here signified by precious wood, because wood signifies good, and precious is predicated of truth; for one kind of good is signified by the wood of the olive-tree, another by that of the cedar, the fig, the fir, the poplar, and the oak. A vessel of brass and of iron signifies knowledges from natural good and truth, because all the metals, as gold, silver, brass, iron, tin, lead, in the Word, signify goods and truths. They signify be-

cause they correspond; and because they correspond, they are also in heaven: for all things there are correspondences. But what each of the metals signifies from correspondence, this is not the place to prove from the Word; only to show by a few passages that brass signifies natural good, and hence iron natural truth; as may be seen from these: That the feet of the Son of Man appeared like unto brass, as if glowing in a furnace (Apoc. i. 15). That there appeared to Daniel a man whose feet were as the brightness of polished brass (Dan. x. 5, 6). That the feet of the cherubim also appeared glittering as the brightness of polished brass (Ezek. i. 7). That the feet signify the natural, may be seen, n. 49, 468, 470, 510. That an angel was seen like the appearance of brass (Ezek. xl. 3). That the statue seen by Nebuchadnezzar was as to its head gold, as to the breast and arms silver, as to the belly and side brass, as to the legs iron (Dan. ii. 32, 33); by which statue the successive states of the church were represented, which were called by the ancients the ages, — the golden, the silver, the brazen, and the iron. Since brass signified the natural, and the Israelitish people were merely natural, therefore the Lord's natural was represented by the brazen serpent, which they that were bitten by the serpents should look upon, and be healed (Num. xxi. 6, 8, 9; John iii. 14, 15). That brass signifies natural good may also be seen in Isa. lx. 17; Jer. xv. 20. 21; Ezek. xxvii. 13; Deut. viii. 7, 9; xxxiii. 24, 25.

776. He who does not know what is signified by gold, silver, precious stone, pearl, fine linen, purple, silk, scarlet, thyine wood, an ivory vessel, precious wood, brass, iron, marble, and a vessel, may wonder that such things are enumerated, and may think that they are only words multiplied for the exaltation of the subject: but it may be evident from the explanations, that not a single word is unmeaning, and that by them it is fully described, that they who have confirmed themselves in the dogmas of that religion have not a single truth; and if not a single truth,

they have not a single good which is a good of the church. I have spoken with those who have confirmed themselves in that religion, even with some who were delegates in the Councils of Nice, of the Lateran, and of Trent, who in the beginning believed that the things which they decreed were pure and holy truths, but after instruction, and then enlightenment given from heaven, confessed that they did not see one truth: but as they had then confirmed themselves in them more than others, after the enlightenment, which they themselves extinguished, they returned to their former faith. Especially did they believe that the things which they had ordained concerning Baptism and justification were truths. But still, when they were in enlightenment, they saw, and from enlightened sight confessed, that no one has original sin from Adam, but from his own ancestors successively; and that this is not taken away by the imputation and application of the Lord's merit in Baptism: also that the imputation and application of the Lord's merit is a human fiction, as it is impossible; and that faith is in no wise infused into any infant, because faith is an attribute of one who thinks. They saw also that Baptism is holy and a sacrament, because it is a sign and a memorial that man can be regenerated by the Lord through truths from the Word, — a sign for heaven, and a memorial for man; and that by it a man is introduced into the church, as the children of Israel by the passage of the Jordan were introduced into the land of Canaan, and as the inhabitants of Jerusalem were prepared for the reception of the Lord through John's Baptism: for without that sign in heaven before the angels, the Jews could not have subsisted and lived at the coming of Jehovah, that is, the Lord, in the flesh. Similar to these were the things which they ordained concerning justification. That the imputation of the Lord's merit neither is, nor is given, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 18). And that hereditary evil, which is called original sin, is not from Adam, but from ancestors

successively, see the *Angelic Wisdom concerning the Divine Providence* (n. 277). What Adam means in the Word, see n. 241 of the same.

777. *And cinnamon and incense and perfume and frankincense*, signifies that they no longer have worship from spiritual goods and truths, because they have nothing within their worship which corresponds to the things here named. In the foregoing verse all things of the doctrine of the church are treated of, but all things which are of the worship of the church are treated of in this verse. The things of doctrine are premised, and those of worship follow, because the quality of the worship is from the goods and truths of the doctrine: for worship is only an external act, in which there must be internals, which are of doctrine. Without these the worship is without its essence, life and soul. Now, as all things which are of doctrine have relation to goods which are of love and charity, and to truths which are of wisdom and faith, and these goods and truths are celestial, spiritual and natural, according to the degrees of their order, so also are all the things of worship: and as in the preceding verse the spiritual things of doctrine are mentioned first, so likewise here the spiritual things of worship, which are cinnamon, incense, perfume, and frankincense; and the celestial things of worship are named in the second place, which are wine, oil, fine flour and wheat; and in the third place the natural things of worship are named, which are cattle and sheep. That all these goods and truths of worship must be from the Word, is signified by their being of horses, of chariots, of the bodies and of the souls of men. This is the series of the things in the spiritual sense in this verse. But by all the things which are enumerated in this verse, the same is meant as by those that are enumerated in the preceding verse; that is, that these goods and truths are not among them, because they have not in themselves such things as correspond to them: which is manifest from the things that precede, where are these words, that the city of

Babylon should be burnt up with fire and no one should buy her merchandise any more (vers. 8–11); and from those which follow, where are these words, that all things fat and splendid had departed from her, and were no longer found (vers. 14); and that they were laid waste (vers. 16, 19). But something shall now be said of the things named, which are cinnamon, incense, perfume, and frankincense. These are mentioned, because they are such as incense-offerings were made of. That the worship of the Lord from spiritual goods and truths is signified by incense-offerings, may be seen above (n. 277, 392): and that incense-offerings were pleasing, because they were from fragrant substances which correspond (n. 394). All the fragrant materials by which they were prepared are meant by the cinnamon, incense, and perfume, and their essential by the frankincense. This is manifest from the enumeration of the spices of which it was compounded, in Moses: *Jehovah said unto Moses, Take to thee spices, stacte, onycha, and galbanum, and pure frankincense; and thou shalt make of them incense, a perfume, the work of the perfumer, salted, pure, holy* (Exod. xxx. 34–37). Of these the incense-offerings were made, by which, as was said, worship from spiritual goods and truths was signified. Cinnamon is mentioned here in place of all spices there. But what each of those spices signifies in the spiritual sense, may be seen in the *Heavenly Arcana*, upon Exodus, where they are severally explained.

778. *And wine and oil and fine flour and wheat*, signifies that they no longer have worship from celestial truths and goods, because they have not within the worship the things which correspond to these here named. These things are similar to those which have been said just above and before, with the difference only that celestial goods and truths are here signified. What goods and truths are called celestial, and what spiritual, may be seen above (n. 773); and that as they have not these, neither are these in their worship. For, as was said above, the goods and truths of doctrine are in

worship as the soul in the body; therefore worship without them is lifeless. Such is worship which is holy in externals, in which there is no holy internal. That wine signifies truth from the good of love, may be seen above (n. 316). That oil signifies the good of love, will be seen in the following paragraph. By fine flour is signified celestial truth, and by wheat is signified celestial good. The truths and goods of worship are signified by wine, oil, fine flour and wheat, because the drink-offerings and meat-offerings consisted of them, which were offered upon the altar together with the sacrifices; and by the sacrifices and by the offerings offered upon the altar, worship is signified, for the chief part of worship consisted in them. That the drink-offerings, which were wine, were offered upon the altar together with the sacrifices, may be seen, Exod. xxix. 40; Lev. xxiii. 12, 13, 18, 19; Num. xv. 2–15; xxviii. 11–15, 18 to end; xxix. 1–7, etc.: and also in Isa. lvii. 6; lxv. 11; Jer. vii. 18; xliv. 17–19; Ezek. xx. 28; Joel i. 9; Ps. xvi. 4; Deut. xxxii. 38. That oil was also offered upon the altar together with the sacrifices, Exod. xxix. 40; Num. xv. 2–15; xxviii. 1 to the end. That the meat-offerings, which were of fine flour of wheat, were offered upon the altar together with the sacrifices, Exod. xxix. 40; Lev. ii. 1–13; v. 11–14; vi. 7–14; vii. 9–13; xxiii. 12, 13, 17; Num. vi. 14–21; xv. 2–15; xviii. 8–20; xxviii. 1–15; xxix. 1–7: and besides in Jer. xxxiii. 18; Ezek. xvi. 13–19; Joel i. 9; Mal. i. 10, 11; Ps. cxli. 2. The bread of faces or the showbread upon the table in the tabernacle was also made of fine flour of wheat (Lev. xxiii. 17; xxiv. 5–9). It may be seen from this, that these four things, wine, oil, fine flour and wheat, were holy and celestial things of worship.

779. Since oil is here mentioned among the holy things of worship, and signifies celestial good, something shall be said here of the anointing oil, which was in use among the ancients, and was afterwards commanded to the children of Israel. That in ancient times they anointed stones set up as

statues, is manifest from Gen. xxviii. 18, 19, 22. That they also anointed warlike arms, shields and bucklers, 2 Sam. i. 21; Isa. xxi. 5. That it was commanded that they should prepare holy oil, with which they should anoint all the holy things of the church; that with it they anointed the altar and all its vessels, also the tabernacle and all things of it, Exod. xxx. 22–33; xl. 9–11; Lev. viii. 10–12; Num. vii. 1. That they anointed with it those who should discharge the duties of the priesthood, and their garments, Exod. xxix. 7, 29; xxx. 30; xl. 13–15; Lev. viii. 12; Ps. cxxxiii. 1–3. That with it they anointed the prophets, 1 Kings xix. 15, 16. That they anointed the kings with it, and that the kings were on that account called the anointed of Jehovah, 1 Sam. x. 1; xv. 1; xvi. 6, 13; xxiv. 6, 10; xxvi. 9, 11, 16, 25; 2 Sam. i. 16; ii. 4, 7; v. 17; xix. 21; 1 Kings i. 34, 35; xix. 15, 16; 2 Kings ix. 3; xi. 12; xxiii. 30; Lam. iv. 20; Hab. iii. 13; Ps. ii. 2, 6; xx. 6; xxviii. 8; xlv. 7; lxxxiv. 9; lxxxix. 20, 38, 51; cxxxii. 17. Anointing with the oil of holiness was commanded, because oil signified the good of love, and represented the Lord, who as to His Human is the very and the only Anointed of Jehovah, anointed not with oil, but with the Divine good itself of the Divine love; therefore also He was called the Messiah in the Old Testament and the Christ in the New (John i. 41; iv. 25): and Messiah and Christ signify Anointed. Hence the priests, kings, and all things of the church were anointed, and when anointed were called holy; not that they were holy in themselves, but because they thereby represented the Lord as to His Divine Human. Hence it was sacrilege to harm a king, because he was the anointed of Jehovah (1 Sam. xxiv. 7, 11; xxvi. 9; 2 Sam. i. 16; xix. 21). Moreover, it was a received custom to anoint themselves and others to testify gladness and benevolence of mind; but with common or some other precious oil, not with the oil of holiness (Matt. vi. 17; Mark vi. 13; Luke vii. 46; Isa. lxi. 3; Amos vi. 6; Mic. vi. 15; Ps. xcii. 10; civ. 15; Dan. ix. 24; Deut. xxviii. 40). It was not permitted to

anoint themselves or others with the oil of holiness (Exod. xxx. 32, 33).

780. *And cattle and sheep*, signifies that they no longer have worship from the external or natural goods and truths of the church, because they have nothing within in their worship which corresponds to these things. This is similar to the things explained above (n. 777, 778); with the difference that there are signified spiritual goods and truths, and celestial goods and truths, but here natural goods and truths; for the distinction between which, see above (n. 773). By cattle and sheep are signified the sacrifices which were made with oxen, bullocks, he-goats, sheep, kids, rams, she-goats, lambs. Oxen and bullocks are meant by the cattle, and kids, rams, she-goats, and lambs, by the sheep; and sacrifices were the externals of worship, which are also called the natural things of worship.

781. *And of horses and of carriages and of the bodies and souls of men*, signifies all those things according to the understanding of the Word and doctrine thence, and according to the goods and truths of its literal sense, which they have not, because they falsify and adulterate the Word, by applying the things therein to dominion over heaven and the world, contrary to its genuine sense. These things are named in the possessive case, because they qualify those which precede. That the understanding of the Word is signified by horses, may be seen, n. 298. That by chariots doctrine from the Word is signified, n. 437; hence the like by carriages. The goods and truths of the literal sense of the Word are signified by the bodies and souls of men, because similar things are signified by them as by the body and blood in the Holy Supper. By the body in it is signified the Lord's Divine good, and by the blood the Lord's Divine truth; and as they signify these, they also signify the Divine good and Divine truth of the Word, because the Lord is the Word. But here the soul is mentioned instead of blood. The reason is, that truth is equally signified by the soul, see above,

(n. 681); and because the blood is called the soul in the Word (Gen. ix. 4, 5; Lev. xvii. 12–14; Deut. xii. 23). The like is signified by the soul of man (Ezek. xxvii. 13); also by the seed of man (Dan. ii. 43). Similar things are signified by horses and carriages in Isaiah: *Then shall they bring all your brethren upon horses and in chariots and in carriages, and upon mules and upon swift steeds, unto the mountain of My holiness, Jerusalem* (lxvi. 20). This is said of the Lord's New Church, which is Jerusalem, concerning those therein who are in the understanding of the Word and in doctrine from it, which are the horses, chariots, and carriages. Now as they who are of the Roman Catholic religion falsify and adulterate the Word, by the application of it to dominion over heaven and the world, it is signified that they have no goods and truths from the Word, and therefore neither in their doctrine. As to this it is said by Jeremiah: *The king of Babel hath devoured Me, he hath destroyed Me, he hath made Me an empty vessel, he hath swallowed Me up as a sea beast, he hath filled his belly with My delicacies* (li. 34, 35). *A sword is against the horses of Babel, and against his chariots, and against his treasures, that they may be plundered: drought is upon her waters, that they may be dried up; for it is a land of graven images, and they boast in their idols* (l. 37, 38).

782. *And the fruits of the desire of thy soul have departed from thee, and all things fat and splendid have departed from thee, and thou shalt find them no more at all*, signifies that all the blessedness and happiness of heaven, even the external such as are desired by them, will altogether flee away, and will no longer appear, because they have no celestial and spiritual affections for good and truth. By the fruits of the desire of the soul nothing else is signified but the blessedness and happiness of heaven, because these are the fruits of all things of doctrine and worship, which are treated of, and because they are the desires of men when they die, and also their desires when they first come into the spiritual world. By things fat and splendid are signified celestial and spiritual

affections for good and truth; by fat things the affections of good, as will be seen presently; and by splendid things the affections of truth, which are called splendid, because they exist from the light of heaven and its splendor in the mind; hence are intelligence of good and of truth and wisdom. By their departing and by not finding them more is signified that they will flee away and will appear no more, because those persons are in no celestial and spiritual good and truth. It is said that even the external, such as are desired by them, will disappear; because no other blessedness and happiness and affections are desired by them, but corporeal and worldly; and hence they cannot know what and of what quality those are which are called celestial and spiritual. But this will be illustrated by a description of their lot after death. All of that religion who have been in the love of dominion from the love of self, and hence in the love of the world, when they come into the spiritual world, which takes place immediately after death, pant after nothing but dominion and the pleasures of the mind from it, and the pleasures of the body from opulence; for the reigning love, with its affections or concupiscences and desires, remains with every one after death. But as the love of ruling from the love of self over the holy things of the church and of heaven, all of which are Divine things of the Lord, is diabolical, therefore, after a certain time, they are separated from their companions, and cast down into the hells. But still, because they have from their religion been in external Divine worship, they are first instructed as to what and of what quality heaven is, and what and of what quality is the happiness of eternal life, that they are nothing but blessedness flowing in from the Lord with every one in heaven according to the quality of the heavenly affection for good and truth in them. But because they have not approached the Lord, and hence are not conjoined with Him, and likewise have not been in any such affection for good and truth, they are averse to those things, and turn themselves away, and then desire the pleasures of the love

of self and the world, which are merely natural and corporeal. But as it is innate in those pleasures to do evil, especially to those who worship the Lord, and thus to the angels of heaven, they are therefore deprived of these pleasures also, and are then cast down among companions who are in contempt and wretchedness in the infernal workhouses. But these things are done to them according to the degree of their love of dominion over the Divine things of the Lord, according to which degree is their rejection of the Lord. It may now be evident from these things, that by *the fruits of the desire of thy soul have departed, and all things fat and splendid have departed from thee, and thou shalt find them no more at all*, is signified that all the blessedness and happiness of heaven, even the external such as are desired by them, will altogether flee away, and no longer appear; because they have no affections for good and truth. That fat things signify celestial goods and their affections and the enjoyments of their affections, may be evident from the following passages: *Hearken unto Me, eat ye that which is good, that your soul may be delighted with fatness* (Isa. lv. 2). *I will satisfy the soul of the priests with fatness, and My people shall be satisfied with good* (Jer. xxxi. 14). *My soul shall be satisfied with marrow and fatness, and my mouth shall praise Thee with joyful lips* (Ps. lxiii. 5). *They shall be satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy delights* (Ps. xxxvi. 8). *And in this mountain will Jehovah make to all peoples a feast of fat things, of fat things full of marrow* (Isa. xxv. 6). *They shall still bring forth fruit in old age, they shall be fat and flourishing, to show that Jehovah is upright* (Ps. xcii. 14, 15). That in the feast which Jehovah will make, they shall eat fat to satiety, and shall drink blood to drunkenness (Ezek. xxxix. 19). *Jehovah will make fat thy burnt-offerings* (Ps. xx. 3). As fat signifies celestial good, it was therefore a statute that all the fat of the sacrifices should be burned upon the altar (Exod. xxix. 13, 22; Lev. i. 8; iii. 3–16; iv. 8–35; vii. 3, 4, 30, 31; xvii. 6; Num.

xviii. 17, 18). By the fat in the opposite sense they are signified who are nauseated at good, and because it is very abundant, despise and reject it (Deut. xxxii. 15; Jer. v. 28; l. 11; Ps. xvii. 10; lxxiii. 7; lxxviii. 31; cxix. 70; and elsewhere).

783. *The merchants of these things, that were made rich by her, shall stand afar off for fear of her torment, weeping and mourning,* signifies the state before condemnation, and the fear and lamentation at that time, of those who have made gain by various dispensations and promises of heavenly joys. By the merchants of these things, namely, of the fruits of the soul's desire, and of fat and splendid things, treated of in the verse next preceding, they are signified who by various dispensations, and promises of heavenly joys, were enriched, that is, who acquired gain. By these merchants all are meant, as well the superiors and the inferiors in their ecclesiastical order, who made gain by such things. That the superiors are included, is manifest from vers. 23 of this chapter, where it is said, *For thy merchants were the great men of the earth:* that the inferiors also are included, from vers. 11; see above (n. 771). By standing afar off for fear of her torment, weeping and mourning, is signified while they are still in a state remote from condemnation, and still at that time in fear of punishments, and in lamentation, as above (n. 769); where similar things are said.

784. As regards the dispensations by which they profit, they are various. There are dispensations in regard to contracting matrimony within the degrees prohibited by the laws; relating to divorces; relating to evils, even enormous ones, and exemption at the same time from temporal punishments. There are also dispensations by indulgences: dispensations relating to administrations without any power or authority of the secular rulers: among which also are confirmations of dukedoms and principalities: likewise, by promises of heavenly joys made to those who enrich monas-

teries, and augment their treasuries, calling their gifts good works, in themselves holy, as also merits; to which they are prompted by the belief impressed upon them in the power and help of their saints, and in the miracles performed by them. Especially do they take advantage of the rich when they are sick, and likewise infuse at that time a terror of hell, and so extort wealth from them; promising to offer masses for their souls according to the value of their legacy, and a gradual delivery thereby from the place of torment, which they call purgatory, and thus admission into heaven. As regards purgatory, I can aver that it is purely a Babylonish fiction for the sake of gain, and that it neither does nor can exist. Every man after death first comes into the world of spirits, which is midway between heaven and hell, and is there prepared either for heaven or for hell, every one according to his life in the world: and in that world there is torment for no one; but the evil first come into torment, when after preparation they come into hell. There are innumerable societies in that world, and joys in them similar to those on earth, for the reason that they who are there are conjoined with men on the earth, who are also in the midst between heaven and hell. Their externals are there successively put off, and thus their internals are opened; and this until the reigning love, which is indeed the life's love, and the inmost, and the one that rules over their externals, is revealed; and when this is revealed, the man's real quality appears; and according to the quality of that love, he is sent forth from the world of spirits to his place, — if good, in heaven, and if evil, in hell. That it is so has been given me to know certainly, because it has been given me by the Lord to be together with those who are in the world of spirits, and to see all things, and thus to relate it from actual experience; and this now for twenty years. Wherefore I can assert that purgatory is a fiction, which may be called diabolical; because it is for the sake of gain, and for the sake of power over souls, even of the deceased, after death.

785. *And saying, Alas, alas, that great city, that was arrayed in fine linen and purple and scarlet, and decked with gold, precious stones and pearls, for in one hour are so great riches laid waste*, signifies grievous lamentation that their magnificence and their gains are so suddenly and so entirely destroyed. By alas, alas, grievous lamentation is signified, as above (n. 769). By that great city is signified the Roman Catholic religion, as it is said to be arrayed in fine linen and purple, and scarlet and decked with gold; which cannot be said of a city, but of a religion. By arrayed in fine linen and purple and scarlet, and decked with gold, precious stones, and pearls are signified similar things as above (n. 725–727), where are the same words, — in general, magnificent things in external form. *For in one hour are so great riches laid waste* signifies that their gains are so suddenly and completely destroyed. By one hour is signified suddenly and completely, as above (n. 769); because by time and all the things of time states are signified (n. 476). It is manifest from this, that the things adduced above are signified by these words. Very similar things are said of the devastation of Babel in Jeremiah: *The land of Babel is full of guilt against the Holy One of Israel: the thoughts of Jehovah are against her, to make her a desolation: they shall not take of thee a stone for a corner nor a stone for foundations, for thou shalt be a waste for ever. Babel shall become heaps, a dwelling-place for dragons, an astonishment, a hissing. Babel is reduced to desolation, the sea goeth up over her, she is covered with the multitude of the waves, her cities are reduced to desolation, a land of drought and of solitude* (li. 5, 26, 29, 37, 41–43).

786. *And every shipmaster, and every one employed upon ships, and sailors, and as many as navigate the sea*, signifies those who are called laymen, as well they that are placed in greater dignity as those that are in less, down to the common people, who are attached to that religion, and love and prize it, or acknowledge and venerate it in heart. From the ninth

to the sixteenth verse the clergy are treated of, who have been in dominion from that religion, and have exercised the Lord's Divine power, and by it have made gain of the world. They are now treated of, who are not in any order of the ministry, but still love and prize that religion, and acknowledge and venerate it in heart, who are called laymen. By every shipmaster are meant the highest of them, who are emperors, kings, dukes, and princes. By every one employed upon ships those are meant who are in various functions in a higher or lower degree. By sailors are meant the lowest, who are called the common people. By as many as navigate the sea, are meant all in general who are attached to that religion, and love and prize it, or acknowledge and venerate it in heart. That all these are here meant, is manifest from the series of the things in the spiritual sense; and from the signification of being upon ships, and of being employed upon ships, and of sailors; and from the signification of them that navigate the sea. By the masters of ships, and those employed upon them, and sailors, no others can be meant but those who contribute the things which are above called merchandise, — which are those things which they collect into their treasuries, as also possessions, — and who receive benedictions and beatifications in return, as merits, and other similar things which they desire for their souls. And when these are meant, it is manifest that by every shipmaster the highest of them are meant; by every one employed upon ships, all in offices subordinate to them; and by sailors the lowest. That by ships spiritual merchandise is understood, which are knowledges of truth and good, may be seen above (n. 406); here natural merchandise; and they take back spiritual, as they think. By as many as navigate the sea are meant all, whoever they be, who love and prize that religion, or acknowledge and venerate it in heart, because that religion is signified by the sea; for by the sea the external of the church is signified, see above (n. 238, 290, 403, 404, 420, 470, 566, 659, 661); and this relig-

ion is merely external. Similar things are signified by this in Isaiah: *Thus said Jehovah your Redeemer, the Holy One of Israel, For your sake have I sent to Babel, and will cast down all her nobles, whose cry is in the ships: thus said Jehovah, I who have made a way in the sea, and a path in the mighty waters* (xliii. 14, 16). A cry in the ships is spoken of, as here also, that they stood afar off, and cried from the ships. And likewise in Ezekiel: *At the voice of the cry of thy pilots shall the suburbs tremble, and all that hold the oar shall come down out of thy ships, all the sailors and pilots of the sea, and shall cry bitterly over thee* (xxvii. 28–30). But this is concerning the devastation of Tyre, by which the church as to the knowledges of truth and good is signified. But it is to be known, that no others are here understood but those who have and prize that religion, and in heart acknowledge and venerate it. But they who are of the same religion, and acknowledge it, because they were born and brought up in it, and do not know anything of their devices and snares for arrogating to themselves Divine worship, and for possessing all the property of all in the world, and still do good from a sincere heart, and likewise turn their eyes to the Lord, these come among the blessed after death; for, being instructed, they there receive truths, and reject the adoration of the pope, and the invocation of the saints, and acknowledge the Lord as the God of heaven and earth, and are taken up into heaven, and become angels. Therefore also there are many heavenly societies of them in the spiritual world, over which are set the honorable, who have lived in the same manner. It has been given to see that some also were set over those societies, who were emperors, kings, dukes, and princes; who indeed acknowledge the pontiff as the supreme head of the church, but not as the vicar of the Lord; and who acknowledged likewise some things from the papal bulls, but yet held the Word holy, and acted justly in their administration. Concerning these some things may be seen in the *Continuation concerning the Final Judgment and the Spiritual World* (n. 58 and 60), related from experience.

787. *Stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city*, signifies their mourning in a remote state over the condemnation of that religion, which they believed to be supereminent above every religion in the world. By their standing afar off is signified while they are yet in a state remote from condemnation, and still in fear of punishments (n. 769, 783). By their crying, their mourning is signified. By the smoke of the burning is signified condemnation on account of the adulteration and profanation of the Word (n. 766, 767). By their saying *what city is like unto this city*, is signified that they believed that that religion was supereminent above every religion in the world. By that great city that religion is signified, as often above. That they believe that religion to be supereminent above every religion, and that it is the mother, queen, and dominant church, is known, also that it is continually instilled by the canons and monks, that they should believe so; and it is also known to those who give attention, that these do this from the fire of ruling and of acquiring gain. Yet still, on account of the power of their domination, they are unable to recede from all its externals; but they can recede from its internals, since full liberty has been left and is left to man's will and understanding, and hence to his affection and thought.

788. *And they cast dust upon their heads, and cried weeping and mourning, saying, Alas, alas, that great city*, signifies their interior and exterior pain and grief, which is lamentation, that so eminent a religion should be altogether destroyed and condemned. By casting dust upon their heads interior pain and grief are signified on account of the destruction and condemnation spoken of in what follows. By crying out, weeping and mourning, is signified exterior pain and grief: by weeping is signified grief of soul, and by mourning grief of heart. By *Alas, alas, that city*, is signified grievous lamentation over her destruction and condemnation. That alas or woe signifies lamentation over calamity, un-

happiness, and condemnation, and hence alas, alas, a grievous lamentation, may be seen, n. 416, 769, 785: and that the city signifies that religion, n. 785, and elsewhere. That interior pain and grief on account of the destruction and condemnation is signified by casting dust upon the head, may be evident from the following passages: *They shall cry bitterly, and shall cast up dust upon their heads, and shall roll themselves in ashes* (Ezek. xxvii. 30). *The daughters of Zion sit upon the ground, they have cast up dust upon their heads* (Lam. ii. 10). Job's friends rent their mantles, and sprinkled dust upon their heads (Job ii. 12). *Come down, and sit in the dust, O daughter of Babel, sit on the ground, there is no throne for thee* (Isa. xlvii. 1: besides other places). The reason of their casting dust upon their heads, when they were inmostly pained, was that dust signifies what is condemned, as is manifest from Gen. iii. 14; Matt. x. 14; Mark vi. 11; Luke x. 10–12; and dust upon the head represented the acknowledgment that of themselves they were condemned, and thus repentance, as Matt. xi. 21; Luke x. 13. Dust signifies what is condemned, because the earth over the hells in the spiritual world consists of mere dust without grass or herbage.

789. *In which all that had ships in the sea were made rich by her costliness, for in one hour they are made desolate*, signifies on this account, that by the holy things of that religion, all, as many as were willing to buy, were absolved, and for worldly and temporal riches received spiritual and eternal riches, and that now no one can buy them. By being made rich by her costliness is signified to be made acceptable to God by the holy rites of that religion, or to believe that for temporal and temporary merchandise and riches they would receive spiritual and eternal merchandise or riches; that is, that for gold, silver, precious stones, pearls, purple, and the other things which are enumerated (vers. 12, 13), they would receive blessings and happiness after death. These things are meant by the costliness, with which they say that they

were made rich by that city. That they also speak thus, is known. By their being made desolate in one hour is signified that on account of the destruction of that religion, no one can hereafter buy their holy things. From this it is manifest, that by these words are signified the things stated above. That the holy things of the church are signified by things costly or precious, is manifest from these passages: *Blessed of Jehovah is the land of Joseph, for the precious things of heaven, for the precious things of the products of the sun, and for the precious things of the produce of the months, and for the precious things of the hills of eternity, and for the precious things of the earth* (Deut. xxxiii. 13–16). *Is Ephraim My precious son? Is he a pleasant child?* (Jer. xxxi. 20.) By Ephraim the understanding of the Word is meant. *The sons of Zion were esteemed more precious than pure gold* (Lam. iv. 2). The sons of Zion are the truths of the church. Besides elsewhere, as Isa. xiii. 12; xliii. 4; Ps. xxxvi. 7; xlv. 9; xlix. 8; xcvi. 6. Hence now it is said that from that city all that had ships in the sea were made rich by her costliness.

790. *Rejoice over her, O heaven, and ye holy apostles and prophets; for God hath judged your judgment upon her*, signifies that the angels of heaven and the men of the church, who are in goods and truths from the Word, should rejoice in heart that they who are in the evils and falsities of that religion are removed and rejected. *Rejoice over her, O heaven*, signifies that the angels of heaven should now rejoice in heart, for exultation is joy of the heart. *And ye holy apostles and prophets* signifies, and together with them the men of the church who are in goods and truths from the Word. By the apostles they are signified who are in the goods and hence in the truths of the church from the Word, and abstractly the goods and hence the truths of the church from the Word (n. 79); and by prophets are signified truths from good from the Word (n. 8, 133), who are called holy, because the apostles and prophets, as was said, signify abstractly the goods and truths of the Word, which in them-

selves are holy, because the Lord's (n. 586, 666). *For God hath judged your judgment upon her*, signifies because they who are in the evils and falsities of that religion are removed and rejected. That no others are rejected, may be seen above (n. 786). The joy of the angels of heaven over the removal and rejection of those who are in the evils and falsities of that religion, is treated of in the following chapter from vers. 1–9; here only that they should rejoice. But the angelic joy is not for their condemnation, but over the New Heaven and New Church, and the salvation of the faithful; which things cannot be given before they are removed, which is done and has been done by the final judgment; on which subject something will be seen in the explanation of verses 7, 8, 9 of the chapter following. From this it may be evident, that by *rejoice over her, O heaven, and ye holy apostles and prophets, for God hath judged your judgment upon her*, is signified that the angels of heaven and the men of the church, who are in goods and truths from the Word, should rejoice in heart, that they who are in the evils and falsities of that religion, are removed and rejected. Who cannot see that the apostles and prophets spoken of in the Word are not here meant? They were few, and not more excellent than others: but by them are meant all in the Lord's church who are in goods and truths from the Word; as also by the twelve tribes of Israel, spoken of above (n. 349). By the apostle Peter the truth or faith of the church is meant; by the apostle James, the charity of the church; and by the apostle John, the works of charity of the men of the church.

791. *And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city, Babylon, be thrown down, and shall be found no more at all*, signifies that by a powerful influx of the Lord out of heaven that religion with all its adulterated truths of the Word will be cast headlong into hell, and will not at all appear to the angels any more. By *a mighty angel took up*, a powerful influx of the Lord out of heaven is signified; for

by an angel is signified the Lord, and His operation, which is through heaven (n. 258, 415, 465, 649); here, as he is called a mighty angel, and took up a stone like a great millstone, powerful operation is signified, which is a powerful influx. By a stone like a great millstone the adulterated and profaned truths of the Word are signified: for by a stone truth is signified, and by a mill is signified the searching for, investigation, and confirmation of truth from the Word, as will be shown in n. 794; but here the adulteration and profanation of the truth of the Word, as it is said of Babylon. By casting into the sea is signified into hell. By *thus with violence shall that great city, Babylon, be thrown down,* is signified that thus will that religion be cast into hell. By its not being found any more is signified that it will no longer appear at all to the angels. This is signified because all from that religion who are in its evils and falsities come indeed after death into the world of spirits: for that world is like a forum, in which all are at first congregated; and it is like the stomach, into which all foods are first collected. The stomach also corresponds to that world. But at this day, as it is after the final judgment, which was accomplished in the year 1757, it is not permitted them, as before, to tarry in that world, and to form to themselves as it were heavens; but as soon as they arrive there, they are sent to societies which are in conjunction with the hells, into which also they are cast from time to time: and thus care is taken by the Lord, that they shall no longer appear at all to the angels. It is this, therefore, which is signified by that city, that is, that religion, being found no more. Since the truth of the Word adulterated is signified by the millstone, and by the sea hell, the Lord therefore says, *He that shall offend one of the little ones that believe in Me, it were better for him that a millstone were hanged about his neck, and he were plunged into the depth of the sea* (Matt. xviii. 6). It is called a *millstone* in Mark ix. 42; Luke xvii. 2. Of Babel nearly the same is said in Jeremiah: *When thou hast made an end of*

reading this book, thou shalt bind a stone upon it, and shalt cast it into the midst of the Euphrates, and shalt say, Thus shall Babel sink, and shall not rise again (li. 63, 64). By the midst of the Euphrates is meant the same as by the sea, because the river Euphrates bounded and separated Assyria, where Babel was, from the land of Canaan.

792. *And the voice of harpers and of musicians, and of pipers and trumpeters, shall be heard no more at all in thee*, signifies that there will not be in them any affection for spiritual truth and good, nor any affection for celestial truth and good. By voice is meant sound, and every sound corresponds to an affection which is of love, since it arises therefrom. From this it is that the sounds of the harp, of music, and of the pipe, from correspondence, signify affections. But the affections are of two kinds, spiritual and celestial: spiritual affections are affections of wisdom, and celestial affections are affections of love. They differ from each other as the heavens; which are distinguished into two kingdoms, the celestial and the spiritual, as has several times been said above. There are therefore musical instruments whose sounds have relation to spiritual affections, and there are those which have relation to celestial affections. The voice or sound of harpers and musicians has relation to spiritual affections, and the voice or sound of pipers and trumpeters to celestial affections. For the instruments whose sounds are discrete, as stringed instruments, belong to the class of spiritual affections; and the instruments whose sounds are continuous, as wind instruments, belong to the class of celestial affections. Hence it is, that the voice or sound of harpers and musicians signifies affection for spiritual good and truth, and the voice or sound of pipers and trumpeters signifies affection for celestial good and truth. That the sound of the harp from correspondence signifies confession from affection for spiritual truth, may be seen, n. 276, 661. It is here meant that they who are in the evils and falsities of the Roman Catholic religion have no affec-

tions for spiritual truth and good, nor any affections for celestial truth and good, because it is said that the voice of harpers and of musicians and of pipers and trumpeters shall be heard no more at all in thee. The reason that they do not have them is because they cannot be given to them: for they have not any truth from the Word; and because they have no truth, neither have they any good. The latter is given to those only who desire truths: but no others desire truths from a spiritual affection, but they who go to the Lord: these, according to this their desire, are instructed by the angels after death, and receive truths. The external affections in which they are while they are hearing masses, and in their other devotions, which are without truths from the Lord through the Word, are merely natural, sensual, and corporeal: and as they are such, and are without internals from the Lord, it is not wonderful that in this thick darkness and blindness they are carried away to the worship of living and dead men, and to sacrifices to demons, who are called plutos, to make expiation for their souls.

793. *And no artificer of any art shall be found any more at all in thee*, signifies that they who are in that religion from doctrine and a life according to it, have no understanding of spiritual truth, and hence no thought of spiritual truth, so far as they are in it of themselves. By an artificer in the spiritual sense of the Word is signified one that is intelligent, and that thinks from the understanding; in the good sense, one that from the understanding thinks truths, which are heavenly; and in the bad sense, one that from the understanding thinks falsities, which are infernal: and as the latter and the former are of many genera, and each genus of many species, and each species again of many genera and species, which, however, are called particulars and singulars, it is therefore said, *no artificer of any art*. By artificers also, from their handicrafts and arts, such things are signified from correspondence as are of wisdom, intelligence, and knowledge. It is said, from correspondence, because all human work cor-

responds, and likewise every operation, provided it be of any use, to such things as are of angelic intelligence; but the works of artificers in gold, silver, and precious stones correspond to one kind of subjects of angelic intelligence; those of artificers in brass, iron, wood and stone to other kinds; and to others, those of artificers in other desirable uses, as cloths, linens, garments and clothings of various kinds: all these correspond, as was said, because they are works. It may be evident from this, that by no artificer of any art shall be found in Babylon, is not meant that there is not any artificer there; but that there is not any understanding of spiritual truth, and hence neither any thought of spiritual truth. But it is so only with those who are in that religion from its doctrine and a life according to it; and likewise so far as they are in it of themselves. That an artificer signifies those who are in the understanding of truth, and hence in the thought of truth, may be evident from these passages: Bezaleel and Aholiab the artificers shall make the tabernacle, for they are filled with wisdom, intelligence, and knowledge (Exod. xxxi. 3; xxxvi. 1, 2). And every wise-hearted man among them that did the work, they made the tabernacle, with the work of the artificer (Exod. xxxvi. 8). Thou shalt make the tabernacle of fine-twined linen, and blue and purple, and double-dyed scarlet, and cherubs, with the work of the artificer shalt thou make them (Exod. xxvi. 1). Thou shalt make the veil in like manner with the work of the artificer (vers. 31; xxxv. 35). In like manner the ephod with the work of the artificer: as also the breastplate (Exod. xxviii. 6; xxxix. 8). Artificer is there expressed by a word which also signifies an inventor. Thou shalt engrave two stones, which thou shalt put upon the shoulders of the ephod, with the work of an artificer in gems (Exod. xxviii. 11). In the opposite sense, by the work of an artificer is signified that work which is done from one's own intelligence, from which nothing else can be produced but falsity. This is meant by the work of the artificer in these places: *They shall make a*

molten image of their silver according to their own intelligence, the whole the work of artificers (Hos. xiii. 2). *The artificer melteth the graven image, and the founder spreadeth it over with gold, and casteth silver chains; he seeketh a wise artificer* (Isa. xl. 19, 20). *He cutteth wood out of the forest, the work of the hands of the workman; silver is brought from Tarshish, and gold from Uphaz, the work of the artificer; blue and purple are their garment, the whole the work of the wise* (Jer. x. 3, 9; also, Deut. xxvii. 15). That idols signify falsities of worship and religion from one's own intelligence, may be seen above (n. 459, 460).

794. *And the voice of the mill shall be heard no more in thee at all*, signifies that with those who are in that religion from its doctrine and a life according to it, there is no searching for, investigation or confirmation of spiritual truth, because the falsity received and confirmed and thus implanted stands in the way. By the voice of the mill nothing else is signified but the search after, investigation and confirmation of spiritual truth, especially from the Word. That this is signified by the voice of a mill, or by grinding, is because celestial and spiritual good are signified by the wheat and barley which are ground; and hence by fine flour and meal truth from that good is signified: for all truth is from good, and all truth which is not from spiritual good, is not spiritual. It is said, the voice of the mill, because spiritual things are everywhere in the Word designated by instrumental things, which are the ultimates of nature; as spiritual truths and goods by cups, vials, bottles, platters, and many other vessels; see above (n. 672). That the good of the church from the Word is signified by wheat (n. 315); and that the truth from that good is signified by fine flour from wheat (n. 778). That a mill signifies search after, investigation and confirmation of spiritual truth, may be seen from these passages: *Jesus said, In the consummation of the age, two men shall be in the field; the one shall be taken, and the other shall be left: two women shall be grinding at the*

mill; the one shall be taken, and the other shall be left (Matt. xxiv. 40, 41). By the consummation of the age is meant the end of the church, when there is a final judgment: by the field the church is signified, because the harvest is there: by them that grind at the mill are signified those in the church who search after truths: by those that are taken they who find and receive them are signified: and by them that are left, those who do not search after nor receive them, because they are in falsities. *I will take from them the voice of joy and the voice of gladness, the voice of the bridegroom and of the bride, the voice of the mills, and the light of the candle* (Jer. xxv. 10). By the voice of the mills in this passage the like is signified as here in the Apocalypse. *Thou shalt not take the mill or the millstone to pledge, for he taketh the soul to pledge* (Deut. xxiv. 6). The mill is here called the soul, because by the soul is signified the truth of wisdom and faith (n. 681). In the opposite sense, the investigation and confirmation of falsity is signified by a mill, as in these places: *They led away the young men to grind at the mill, and the children fell down under the wood* (Lam. v. 13). *Sit in the dust, O daughter of Babel; take the mill and grind meal; uncover thy locks, uncover thy thigh, pass over the rivers, let thy nakedness be uncovered, and let thy shame be seen* (Isa. xlvii. 1–3). Take the mill and grind meal, signifies to search after and investigate falsities, for the sake of confirming them.

795. But to illustrate this by an example: Who cannot see, that they who are in Babylon have sought after and investigated the means of confirming this enormous falsity, that the bread and wine in the Eucharist should be divided, so that the bread might be given to the laity, and the wine to the clergy? This can be seen from reading only the decision made in the Council of Trent, and established by a bull; which is this: "That immediately after the consecration the true body of Jesus Christ, and the true blood, together with His soul and Divinity, are truly, really and in substance contained under the appearance of the bread and

wine; the body under the appearance of the bread, and the blood under the appearance of the wine, by the power of the words: but the body itself under the appearance of the wine, and the blood under the appearance of the bread, and the soul under both, by the power of the natural connection and concomitance, by which the parts of the Lord Christ are joined to each other, and His Divinity by reason of that admirable hypostatic union with the body and the soul: and that just as much is contained under each appearance as under both: and that the whole and entire Christ exists under the appearance of the bread, and under every part of that appearance; and the whole also under the appearance of the wine, and under its parts. Also, that water is to be mixed with the wine." These are their very words; and that they are contrary to the force of the Lord's words, they themselves confess. Who that is of sound judgment, does not see that the truths themselves are here inverted, and converted into falsities by reasonings which the upright in heart cannot but abominate. But why is this? Is it not solely for the sake of masses, which they call sacrifices, propitiatory, most holy, and pure, with nothing but what is holy in them, by which they infuse holiness into the bodily senses of men, and at the same time bring night into all the things of faith and of spiritual life; and this for the reason that in the darkness they may rule and get wealth? And also to cherish the idea concerning the ministers, that they are full of the Lord, and that the Lord is in them. And that the wine is for them, lest they should be wearied out; and the water in the wine, lest they should become intoxicated.

796. *And the light of a candle shall shine no more at all in thee*, signifies that they who are in that religion from doctrine and a life according to it, have no enlightenment from the Lord, and hence no perception of spiritual truth. By the light of a candle is signified enlightenment from the Lord and hence the perception of spiritual truth: for by light the

light of heaven is meant, in which the angels are, and men also as to the understanding; which light in its essence is the Divine wisdom: for it proceeds from the Lord as the sun of the spiritual world, which in its substance is the Divine love of the Divine wisdom; from which no other light can proceed than that of the Divine wisdom, nor any other heat than that of the Divine love. That it is so, is demonstrated in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 83–172). Since that light is from the Lord, and the Lord is omnipresent by means of it and in it, therefore all enlightenment is effected through it, and thence the perception of spiritual truth, which they have who love Divine truths spiritually, that is, who love truths because they are true, and thus because they are Divine. That this is to love the Lord, is manifest: for in that light the Lord is omnipresent, because the Divine love and Divine wisdom are not in place, but are where they are received, and according to the reception. That they who are in the Roman Catholic religion have not any enlightenment, and perception of spiritual truth therefrom, may be evident from their not loving any spiritual light: for the origin of spiritual light is, as was said, from the Lord; and no others can accept that light, nor receive it, but they who are conjoined to the Lord: and conjunction with the Lord is effected solely by the acknowledgment and worship of Him, and at the same time by a life according to His precepts from the Word. The acknowledgment and worship of the Lord, and the reading of the Word, cause the presence of the Lord; but these two together with a life according to His precepts, effect conjunction with Him. In Babylon it is the contrary. There the Lord is acknowledged, but without dominion; and the Word is acknowledged, but without the reading of it. In place of the Lord the pope is there worshipped, and in place of the Word the papal bulls are acknowledged; according to which they live, and not according to the precepts of the Word; and the bulls have for their end the dominion of the pope

and his ministers over heaven and the world, and the precepts of the Word have for their end the Lord's dominoin over heaven and the world; and these are diametrically opposite to each other, like hell and heaven. These things are said, that it may be known, that they have altogether no light of a candle, that is, enlightenment and perception of spiritual truth from it, who are in the Babylonish religion from doctrine and a life according to it. That the Lord is the light, from which is all enlightenment and perception of spiritual truth, is manifest from these passages: *That was the true light, which enlighteneth every man that cometh into the world* (John i. 4–12): this is concerning the Lord. *This is the judgment, that the light is come into the world: he that doeth the truth cometh to the light* (John iii. 19, 21). *Jesus said, Yet a little while is the light with you; walk while ye have the light, lest darkness come upon you: while ye have the light, believe in the light, that ye may be children of light* (John xii. 35, 36). *Jesus said, I am come a light into the world, that whosoever believeth in Me, may not abide in darkness* (John xii. 46). *Jesus said, I am the light of the world* (John ix. 5). *Simeon said, Mine eyes have seen Thy salvation, a light for the revelation of the nations* (Luke ii. 30–32). *The people that sat in darkness have seen a great light; and to them that sat in the region and shadow of death, hath light arisen* (Matt. iv. 16; Ps. ix. 1). *I have given thee for a light of the nations, that thou mayest be My salvation even unto the end of the earth* (Isa. xlix. 6). *The city New Jerusalem hath no need of the sun or the moon to shine in it; for the glory of God enlighteneth it, and the lamp of it is the Lamb* (Apoc. xxi. 23; xxii. 5). It is manifest from these passages, that the Lord is the light, from which are all enlightenment and hence perception of truth: and because the Lord is the light, the devil is thick darkness; and the devil is the love of ruling over all the holy Divine things of the Lord, and thus over Him: and as far as dominion is given to it, so far it darkens, extinguishes, sets on fire, and burns up, the holy Divine things of the Lord.

797. *And the voice of the bridegroom and of the bride shall be heard no more at all in thee*, signifies the they who are in that religion from doctrine and a life according to it, have no conjunction of good and truth, which makes the church. By voice is here signified joy, because it is that of a bridegroom and bride. By a bridegroom, in the highest sense, the Lord as to Divine good is meant; and by a bride the church is meant as to Divine truth from the Lord: for the church is a church from the reception of the Lord's Divine good in the Divine truths which are from Him. That the Lord is called the Bridegroom, and likewise the Husband; and that the church is called the bride and also the wife, is manifest from the Word. That the heavenly marriage, which is the conjunction of good and truth, is therefrom, will be seen in the small work on *Marriage*. Now as this heavenly marriage is effected by the reception of Divine good from the Lord in Divine truths from the Word by the men of the church, it is manifest that there is no conjunction of good and truth in those who are in that religion from doctrine and a life thence, because they have no conjunction with the Lord; but their conjunction is with men living and dead: and this conjunction, with those who are in the love of ruling from the love of self over the holy Divine things of the Lord, and over the Lord, is like conjunction with the devil, who, as was said in a preceding article, is that love; and to approach the devil to come to God through him, is detestable. That the Lord is called the Bridegroom, and the church the bride, is manifest from these passages: *He that hath the bride is the Bridegroom; but the friend of the Bridegroom, who standeth and heareth Him, rejoiceth with joy because of the Bridegroom's voice* (John iii. 29). John the Baptist says this of the Lord. *Jesus said, As long as the Bridegroom is with them, the sons of the marriage cannot fast; the days will come when the Bridegroom shall be taken away from them, then shall they fast* (Matt. ix. 15; Mark ii. 19, 20; Luke v. 34, 35). *I saw the holy city New Jerusalem pre-*

pared as a bride adorned for her Husband (Apoc. xxi. 2). *The angel said, Come, and I will show thee the bride, the Lamb's wife* (Apoc. xxi. 9, 10). *The time of the marriage of the Lamb is come, and His wife hath made herself ready. Blessed are they that are called to the marriage supper of the Lamb* (Apoc. xix. 7, 9). By the Bridegroom, whom the ten virgins went out to meet, is also meant the Lord (Matt. xxv. 1, 2, etc.). From this is manifest what is signified by the voice and the joy of the bridegroom and bride in the following passages: *As the joy of the bridegroom over the bride, thy God shall rejoice over thee* (Isa. lxii. 5). *My soul shall be joyful in my God, as a bridegroom decketh himself with a diadem, and as a bride adorneth herself with her jewels* (Isa. lxi. 10). *There shall still be heard in this place the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, saying, Let us confess unto Jehovah Zebaoth* (Jer. xxxiii. 10, 11). *Let the bridegroom go forth out of his chamber, and the bride out of her bride-chamber* (Joel ii. 16). *I will cause to cease from the streets of Jerusalem the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride* (Jer. vii. 34; xvi. 9). *I will take from them the voice of joy and the voice of gladness, and the voice of the bridegroom and the voice of the bride, the voice of the mills, and the light of a candle, and the whole land shall be for a desolation by the king of Babel* (Jer. xxv. 10, 11).

From what has been said the series of the things in these two verses may now be seen, which is, that they who are in that religion have no affection for spiritual truth and good (n. 792); that they have no understanding of spiritual truth, and hence no thought of it (n. 793): for thought is from affection and according to it. That neither have they any search after, investigation or confirmation of spiritual truth (n. 794). That they have no enlightenment from the Lord, and hence no perception of spiritual truth (n. 796). And finally, that they have no conjunction of good and truth, which makes the church (n. 797). These things likewise follow each other thus in order.

798. Since it is said that they have no conjunction of good and truth, because there is not in them the marriage of the Lord and the church, something shall here be said of the power of opening and shutting heaven, which acts as one with the power of remitting and retaining sins, which they claim to themselves as the successors of Peter and the apostles. The Lord said to Peter, *Upon this same rock will I build My church, and the gates of hell shall not prevail against it: I will give unto thee the keys of the kingdom of the heavens, and whatever thou shalt bind on earth shall be bound in the heavens, and whatever thou shalt loose on earth shall be loosed in the heavens* (Matt. xvi. 18, 19). The Divine truth, which is meant by the rock upon which the Lord will build His church, is what Peter then confessed; which was, *Thou art the Christ, the Son of the living God* (vers. 16 there). By the keys of the kingdom of the heavens — which are, that whatever that rock, which is the Lord, shall bind on earth shall be bound in the heavens, and whatever it shall loose on earth shall be loosed in the heavens — is meant that the Lord has power over heaven and earth, as He likewise says, Matt. xxviii. 18; and thus the power of saving the men who from faith of heart are in that confession of Peter. The Lord's Divine operation to save men is from firsts by ultimates, and this is what is meant by saying that whatever he shall bind or loose on earth shall be bound or loosed in heaven. The ultimates by which the Lord operates are on earth, and indeed in men. For the sake of this, that the Lord Himself might be in the ultimates as He is in the firsts, He came into the world, and put on the Human. That all the Lord's Divine operation is from firsts by ultimates, and thus from Himself in the firsts and from Himself in the ultimates, may be seen in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 217–219, 221): and that it is from this that the Lord is called the First and the Last, the Alpha and the Omega, the Beginning and the End, the Almighty, may be seen above (n. 29–31, 38, 57). Who cannot see, if

he will, that the salvation of men is the continuous operation of the Lord in man from his earliest infancy even to the end of his life? and that this is purely a Divine work, and can in no wise be given to any man? It is Divine in such a sort that it is at once the work of omnipresence, omniscience, and omnipotence: and that man's reformation and regeneration, and thus his salvation, are all of the Lord's Divine Providence, may be seen in the *Angelic Wisdom concerning the Divine Providence*, from beginning to end. The very coming of the Lord into the world was solely for the sake of man's salvation. For the sake of this He assumed the Human, removed the hells, and glorified Himself, and put on omnipotence even in the ultimates, which is meant by sitting at the right hand of God. What, therefore, is more abominable, than to found a religion, by which it is ordained that that Divine authority and power are man's, and no longer the Lord's; and that heaven will be opened and shut, if only a priest says, "I absolve," or "I excommunicate"; and that sin, though enormous, is remitted, provided he says, "I remit"? There are many devils in the world, who, in order to escape temporal punishments, seek and obtain absolution from a diabolical crime by arts and gifts. Who can be so insane as to believe that the power is given of admitting devils into heaven?

It was said above (n. 790, at the end), that Peter represented the truth of faith in the church, James the good of charity in the church, and John the good works of the men of the church; and that the twelve apostles together represented the church as to all its elements. It is clearly manifest that they represented them, from the Lord's words to them in Matthew: *When the Son of Man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel* (xix. 28; Luke xxii. 30): by which words nothing else can be signified than that the Lord is to judge all according to the goods and truths of the church. If this was not meant by these words, but the apos-

tles themselves, all in the great city Babylon, who call themselves the successors of the apostles, might claim to themselves that they are to sit upon thrones as many in number as themselves, from the pontiff down to a monk, and to judge all in the whole world.

799. *For thy great men were the merchants of the earth*, signifies that the superiors in their ecclesiastical hierarchy are such, because by various and arbitrary rights, left to them in the statutes of the order, they traffic and make profit. By the great men are meant the superiors in their ecclesiastical hierarchy, who are called cardinals, bishops, and primates; who are called merchants because they make gain by the holy things of the church, as by merchandise (n. 771, 783); here, who by various and arbitrary rights, left to them in the statutes of the order, traffic and make profit. Why this is said is manifest from the things that go before, for this is a consequence of them. In what goes before, it is said that there shall be heard no more in Babylon the voice of harpers, of musicians, of pipers and trumpeters; that there shall be there no artificer of any art; that the voice of the mill shall not be heard there; that the light of a candle shall not be there; nor the voice of the bridegroom and of the bride: by which is signified that in Babylon there is not any affection for spiritual truth, nor any understanding and consequent thought of it, nor any search after and investigation of it, nor any enlightenment and perception of it, and hence there is no conjunction of good and truth, which makes the church; see above (n. 792, 793, 794, 796, 797). They have not these, because even the superiors in the order traffic and make gain, and thus set an example to the inferiors. This therefore is why it is said, *For thy great men were the merchants of the earth.* But some one perhaps may say, "What are those arbitrary rights, which can be called tradings?" They are not their annual revenues and stipends, but they are dispensations by the power of the keys; which are, that they remit sins even if they are

enormous, and thereby release from temporal punishments: that by interceding with the pope, they get power for contracting matrimonies within the prohibited degrees, and for breaking them up within degrees not prohibited; and do it themselves by tolerance without interceding: by granting the privileges which are within their jurisdiction: by ordinations of ministers, and confirmations: by general and particular gratuities from the monasteries: by the appropriations of revenue from other sources which belong by right to others: and by many other means. These, and not their annual revenues, were they content with them, cause that they have no affection for spiritual truth, nor any thought, investigation and perception of it, and no conjunction of truth and good, because those are the gains of the unjust mammon; and an unjust person perpetually covets natural wealth, and refuses spiritual wealth, which is Divine truths from the Word. From this it may now be evident, that by *thy great men were the merchants of the earth*, is signified that the superiors in their ecclesiastical hierarchy are such, because by various and arbitrary rights, left to them in the statutes of the order, they traffic and make profit. Something shall still be said here as to dispensation by the power of the keys, from crimes, even enormous ones, by which they not only release the guilty from eternal punishments, but from temporal punishments also; and if they do not release, they still protect by asylums. Who does not see that this does not belong to ecclesiastical jurisdiction, but to civil jurisdiction; and that it is to extend their dominion over every thing secular, and to destroy the public security: also that by this power still reserved to them, they are in the power of bringing back their former despotic domination over all tribunals established by kings, and thus over the judges, even the highest; which also they would do, if they did not fear withdrawal? This is meant in Daniel, by the fourth beast that came up out of the sea thinking to change times and right (vii. 25).

800. *For by thy sorcery were all the nations seduced*, signifies their wicked arts and devices, by which they have led away the minds of all from the holy worship of the Lord to the profane worship of living and dead men and idols. By the sorcery whereby all the nations have been seduced, are signified the wicked arts and devices by which they have deluded and persuaded, so that they might be worshipped and adored instead of the Lord, and thus as the Lord; and because the Lord is the God of heaven and earth, as He teaches, Matt. xxviii. 18, thus as gods. It may be seen above (n. 798), that they transferred the Lord's Divine power to themselves: and because this is signified by those words, they also signify that by wicked arts and devices they have led away the minds of all from the holy worship of the Lord to the profane worship of men living and dead, and of idols. That nevertheless these things will come to an end, and are already at an end in the spiritual world, has been said and shown before. This is thus described in Isaiah: *Persist in thy enchantments, O Babel, and in the multitude of thy sorceries, wherein thou hast labored from thy youth: if so be they will be able to profit, if so be thou mayest become terrible; thou art wearied in the multitude of thy counsels: let now the observers of the heavens, the star-gazers, the diviners by the months, stand up, and save thee. Behold, they are become as stubble, the fire hath burned them; they shall not deliver their soul from the power of the flame: such have thy merchants become from thy youth; every one hath wandered to his own quarter, there is none to save thee* (xlvii. 12–15).

801. *And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth*, signifies that from the religion which is meant by the city Babylon come the adulteration and profanation of every truth of the Word and hence of the church, and that falsity has emanated therefrom into the whole Christian world. By blood is signified the falsification, adulteration and profanation of the Word (n. 327, 379, 684). By prophets are signified all

those who are in Divine truths from the Word, and abstractly truths of doctrine from the Word (n. 8, 133). That by saints are signified they who are of the Lord's church and abstractly the holy truths of the church (n. 173, 586, 666). That by them that are slain are signified they who are spiritually slain, and that they are said to be slain spiritually who perish by falsities (n. 325, and in many other places). And as the church is signified by the earth, by all that are slain on the earth are signified all in the Christian Church who have perished by falsities; because the falsity in them emanated from that religion. It is also said of Babel in Jeremiah, that there are the slain of all the earth (li. 49, 52): and in Isaiah, that Lucifer, which there is Babel, hath destroyed her land, and hath slain her people (xiv. 20). That many falsities have emanated from the Babylonish religion into the churches of the Reformed, may be seen above (n. 751); where this passage was explained, that *the woman whom thou sawest is the great city which reigneth over the kings of the earth* (Apoc. xvii. 18).

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802. It has been said that from the religion which is meant by the city Babylon proceed the adulteration and profanation of every truth of the Word and hence of every holy thing of the church; and it has been said many times in what goes before, that that religion has not only adulterated the goods and truths of the Word, but has also profaned them; and that Babel therefore in the Word signifies the profanation of what is holy. It shall now be told how that profanation has been and is effected. It was said above, that the love of ruling from the love of self over the holy things of the church and over heaven, and thus over all the Divine things of the Lord, is the devil. Now because that dominion as an end is established in the minds of those who founded that religion, they could not do otherwise than profane the holy things of the Word and the

church. Suppose that that love, which is the devil, should be rooted in the mind of any one interiorly, as every reigning love is; then place some Divine truth exteriorly before its eyes; will it not tear it to pieces, cast it to the ground, and trample it down, and in place of it call up a falsity that agrees with itself? The love of possessing all things of the world is satan, and the devil and satan act as one, as if leagued together, in such as from the one love are in the other. It may be concluded from this, whence it is that profanation is signified in the Word by Babylon. Take an example: Let there be put before that love which is the devil this Divine truth, that God alone is to be worshipped and adored, and not any man; and thus that the vicarship is an invention and a fiction, which is to be rejected: in like manner this truth, that to invoke dead men, to fall down to their images, to kiss them and their bones, is simply and foully idolatrous, which is also to be rejected: would not that love which is the devil reject these two truths in the vehemence of its anger, hurl its thunder against them, and tear them in pieces? But if any were to say to that love which is the devil, that to open and shut heaven, or to loose and to bind, and thus to remit sins, which is the same as to reform and regenerate, and so to redeem and save man, is purely Divine; and that a man cannot claim to himself any thing Divine without profanation; and that Peter did not claim it to himself, and therefore did not exercise any such power: moreover, that the succession is a thing invented by that love; as also the transmission of the Holy Spirit from man to man: on hearing these things, would not that love which is the devil, stun the speaker with anathemas, and in the fire of its fury command him to be delivered to the inquisitor, and to be cast into a dungeon? If any one were to say further, How can the Lord's Divine power be transferred to you? How can the Lord's Divinity be separated from His soul and body? Is it not according to your faith that it cannot? How can God the Father introduce His

Divine power into the Son, except into His Divinity, which is the receptacle? How can this be transferred into a man so as to be his? Besides other similar things. On hearing these, would not that love which is the devil be silent, kindle into wrath within, gnash the teeth, and cry out, "Drag him forth, crucify him, crucify him; go, go all of you, see the great heretic, and amuse yourselves with him?"

CHAPTER NINETEENTH.

1. After these things I heard as it were a voice of a great multitude in heaven, saying, Alleluia, Salvation and glory and honor and power unto the Lord our God:

2. For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom, and hath avenged the blood of His servants at her hand.

3. And again they said, Alleluia; and her smoke rose up for ever and ever.

4. And the twenty-four elders and the four animals fell down, and worshipped God who sat upon the throne, saying, Amen; Alleluia.

5. And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God Omnipotent reigneth.

7. Let us be glad and rejoice and give glory to Him; for the marriage of the Lamb is come, and His wife hath made herself ready.

8. And it was given to her that she should be arrayed in fine linen clean and bright; for the fine linen is the justice of the saints.

9. And he said unto me, Write, Blessed are they that are called to the marriage supper of the Lamb. And he said, These are the true words of God.

10. And I fell down before his feet to worship him: and he said unto me, See thou do it not: I am thy fellow-servant,

and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11. And I saw heaven opened; and behold, a white horse; and He that sat upon him is called Faithful and True; and in justice He doth judge and make war.

12. And His eyes were as a flame of fire, and upon His head were many diadems; having a name written, which no man knew but Himself:

13. And He was clothed with a vesture dipped in blood; and His name is called, The Word of God.

14. And the armies in heaven followed Him upon white horses, clothed in fine linen white and clean.

15. And out of His mouth proceeded a sharp sword, that with it He should smite the nations; and He shall feed them with a rod of iron: and He treadeth the wine-press of the fury and anger of God Almighty.

16. And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords.

17. And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God:

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit upon them, and the flesh of all, free and bond, and small and great.

19. And I saw the beast, and the kings of the earth and their armies, gathered together to make war with Him that sat upon the horse, and with His army.

20. And the beast was taken, and with him the false prophet, that wrought signs before him, with which he seduced them that received the mark of the beast, and that worshipped his image: these two were cast alive into the lake of fire burning with brimstone.

21. And the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth; and all the birds were filled with their flesh.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. Glorification of the Lord by the angels of heaven, because the Roman Catholic religion is removed in the world of spirits, whereby they have come into the light and into their blessedness (vers. 1–5). Annunciation of the Lord's coming, and of the New Church from Him (vers. 6–10). Opening of the Word as to the spiritual sense for that church (vers. 11–16). Calling of all to it (vers. 17, 18). Resistance by those who are in faith separated from charity (vers. 19). Their removal and condemnation (vers. 20, 21).

Contents of each Verse. "After these things I heard as it were a voice as of a great multitude in heaven, saying, Alleluia," signifies thanksgiving, confession and celebration of the Lord by the angels of the lower heavens, on account of the removal of the Babylonians. "Salvation and glory and honor and power unto the Lord our God," signifies that now there is salvation from the Lord, because there is now reception of Divine truth and Divine good from His Divine power. "For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom," signifies because in justice the profane Babylonish religion is condemned, which has destroyed the Lord's church by filthy adulterations of the Word. "And hath avenged the blood of His servants at her hand," signifies retribution for the injuries and violence offered to the souls of the worshippers of the Lord. "And again they said, Alleluia; and her smoke rose up for ever and ever," signifies thanksgiving and celebration of the Lord from joy that that profane religion is condemned for ever. "And the twenty-four elders and the four animals fell down, and worshipped God who sat upon the throne, saying, Amen, Alleluia," signifies worship of the Lord as the God of heaven and earth, and as the Judge of the universe, by the angels of

the higher heavens, and confirmation of the thanksgiving, confession and celebration of the Lord by the angels of the lower heavens. "And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him," signifies influx from the Lord into heaven, and thus unanimity of the angels, that all who are in the truths of faith and in the goods of love should worship the Lord as the only God of heaven. "Both small and great," signifies those who worship the Lord from the truths of faith and the goods of love in greater or less degree. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God Omnipotent reigneth," signifies the joy of the angels of the lowest heaven, of the middle heaven, and of the highest heaven, that the Lord alone reigns in the church which is now to come. "Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come," signifies joy of soul and heart, and hence glorification of the Lord, that henceforth there may be a full marriage of Him with the church. "And His wife hath made herself ready," signifies that they who will be of this church, which is the New Jerusalem, are collected together, inaugurated and instructed. "And it was given to her that she should be arrayed in fine linen clean and bright," signifies that they are instructed by the Lord in genuine and pure truths through the Word. "For the fine linen is the justice of the saints," signifies that through truths from the Word those who are of the Lord's church have goods of life. "And he said unto me, Write, Blessed are they that are called to the marriage supper of the Lamb," signifies an angel sent from heaven to John, and speaking with him concerning the Lord's New Church, and saying that it was given to know on earth, that they have eternal life who receive the things which are of that church. "And he said, These are the true words of God," signifies that this is to be believed because it is from the Lord. "And I fell down before his feet to worship him;

and he said, See thou do it not; I am thy fellow-servant and of thy brethren that have the testimony of Jesus; worship God," signifies that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men, as brethren with brethren, with those who worship the Lord, and thus that in consociation with them the Lord alone is to be adored. "For the testimony of Jesus is the spirit of prophecy," signifies that the acknowledgment that the Lord is the God of heaven and earth, and at the same time a life according to His precepts, is in the universal sense the all of the Word and of doctrine therefrom. "And I saw heaven opened, and behold, a white horse," signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby, which is the coming of the Lord. "And He that sat upon him is called Faithful and True; and in justice He doth judge and make war," signifies the Lord as to the Word, that it is the Divine good itself and the Divine truth itself, from both of which He executes judgment. "And His eyes were as a flame of fire," signifies the Divine wisdom of the Lord's Divine love. "And upon His head were many diadems," signifies the Divine truths of the Word from Him. "Having a name written which no man knew but Himself," signifies that what the quality of the Word is in its spiritual and celestial senses no one sees but the Lord, and he to whom He reveals it. "And He was clothed with a vesture dipped in blood; and His name is called The Word of God," signifies the Divine truth in its ultimate sense, or the Word in the letter, to which violence has been offered. "And the armies in heaven followed Him upon white horses, clothed in fine linen white and clean," signifies the angels in the new Christian heaven, who were conjoined to the Lord in the interior understanding of the Word, and thus in pure and genuine truths. "And out of His mouth proceeded a sharp sword," signifies the dispersion of falsities by the Lord by doctrine therefrom.

"That with it He should smite the nations; and He shall feed them with a rod of iron," signifies that He will convince all who are in dead faith, by the truths of the literal sense of the Word, and by rational arguments. "And He treadeth the wine-press of the fury and anger of God Almighty," signifies that the Lord endured alone all the evils of the church, and all the violence offered to the Word, and thus to Himself. "And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords," signifies that the Lord teaches in the Word what He is, that He is the Divine truth of the Divine wisdom and the Divine good of the Divine love, thus that He is the God of the universe. "And I saw an angel standing in the sun; and he cried with a great voice, saying to all the birds that fly in the midst of heaven, Come and gather yourselves together to the supper of the great God," signifies the Lord from Divine love, and hence from Divine zeal, calling and convoking all who are in spiritual affection for truth and who think of heaven, to the New Church, and to conjunction with Himself, and thus to eternal life. "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great," signifies the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind. "And I saw the beast and the kings of the earth and their armies gathered together to make war with Him that sat upon the horse, and with His army," signifies that all the interiorly evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in His Word, and will infest those who will be of the Lord's New Church. "And the beast was taken, and with him the false prophet that wrought signs before him, with which he seduced them that received the mark of the beast, and worshipped His image," signifies all those who professed faith alone, and were inte-

riorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and asseverations that faith alone is the only means of salvation, have induced others to receive that faith, and to live according to it. "These two were cast alive into the lake of fire burning with brimstone," signifies that all those, as they were, were cast into hell, where are loves of falsity and at the same time lusts of evil. "And the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth," signifies that all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word with which they were acquainted, being judged from the Word, perish. "And all the birds were filled with their flesh," signifies that from their lusts of evil, which are their own substance, the infernal genii are as it were nourished.

THE EXPLANATION.

803. *After these things I heard as it were a voice of a great multitude in heaven, saying, Alleluia*, signifies thanksgiving, confession and celebration of the Lord by the angels of the lower heavens on account of the removal of the Babylonians. By a great multitude in heaven the angels of the lower heavens are signified. By their voice saying Alleluia, is signified thanksgiving, confession and celebration of the Lord by them. By Alleluia in the Hebrew language is signified Praise God; thus it was an expression of thanksgiving and confession and celebration of the Lord from joy of heart; as is manifest from these passages: *Bless Jehovah, O my soul, Hallelujah* (Ps. civ. 35). *Blessed be Jehovah the God of Israel from everlasting to everlasting; and let all the people say Amen, Hallelujah* (Ps. cvi. 48). *We will bless Jah henceforth and for ever, Hallelujah* (Ps. cxv. 18). *Let every soul praise Jah, Hallelujah* (Ps. cl. 6. Beside other places, as Ps. cv. 45; cvi. 1; cxi. 1; cxii. 1; cxiii. 1, 9; cxvi.

19; cxvii. 2; cxxxv. 3; cxlviii. 1, 14; cxlix. 1, 9; cl. 1). That it is on account of the rejection of the Babylonians, is manifest from the preceding chapter, in which the Babylonians are treated of; therefore *after these things* is said: and from what follows in vers. 2 and 3 in this chapter. That the angels of the lower heavens are meant by the great multitude in heaven, is evident from vers. 4 of this chapter, where it is said that the twenty-four elders and the four animals worshipped Him that sat upon the throne, saying, *Amen, Alleluia;* by whom the angels of the higher heavens are meant.

804. *Salvation and glory and honor and power unto the Lord our God*, signifies that now there is salvation from the Lord, because there is now reception of Divine truth and Divine good from His Divine power. By salvation be to the Lord our God, is signified acknowledgment and confession that salvation is from the Lord: by glory and honor be unto the Lord our God, is signified the acknowledgment and confession that Divine truth and Divine good are from the Lord, and thus the reception of them, (n. 249, 629, 693): by power be unto the Lord our God, is signified the acknowledgment and confession that the Lord has power. To say, *Salvation, glory, honor, and power be unto the Lord*, is according to the sense of the letter; as likewise elsewhere, that unto the Lord belongeth blessing: but in the spiritual sense this means, that because those things are in the Lord, they are also from the Lord; here that they are now communicated to angels and men, because the Babylonians are removed and rejected, who intercepted, enfeebled, and obstructed the influx of them from the Lord, like black clouds in the world between the sun and men; for as the light of the sun of the world is intercepted, enfeebled, and obstructed by black clouds interposed, so is the light of the sun of heaven, which is the Lord, by the black falsities interposed by the Babylonians. It is altogether similar, only that the one is natural, and the other spiritual. Falsities also in the spiri-

tual world appear like clouds, dark and black according to their quality. This is likewise the reason, that not until after the final judgment was the spiritual sense of the Word revealed, and that the Lord alone is God of heaven and earth. For by the final judgment the Babylonians were removed, and likewise the Reformed who professed faith alone; whose falsities were like dark clouds interposed between the Lord and men on earth; and were likewise like the cold of winter, that took away spiritual heat, which is the love of good and truth.

805. *For true and just are His judgments; for He hath judged the great harlot, who corrupted the earth with her whoredom*, signifies because in justice the profane Babylonish religion is condemned, which has destroyed the Lord's church by foul adulterations of the Word. By *true and just are Thy judgments*, the Divine truths and goods of the Word are signified, according to which judgment is executed by the Lord (n. 668, 689); which together are called justice: for by justice, in speaking of the Lord, nothing else is signified; as below (vers. 11: also Isa. lxiii. 1; Jer. xxiii. 5, 6; xxxiii. 15, 16). By *for He hath judged the great harlot* is signified because the profane Babylonish religion is condemned which was treated of in the foregoing chapter. It is called the great harlot, from her adulteration and profanation of the Word. By *who corrupted the earth with her whoredom* is signified, which has destroyed the Lord's church by foul adulterations of the Word. By her whoredom the adulteration of the Word is signified (n. 134); and by earth the church (n. 285, 721).

806. *And hath avenged the blood of His servants at her hand*, signifies retribution for the injuries and violence offered to the souls of the worshippers of the Lord. Retribution for the injuries and violence offered to the souls of the worshippers of the Lord is signified by His having avenged the blood of His servants at her hand, because by His avenging is signified retribution. By shedding blood is signified

to offer violence to the Lord's Divinity and to the Word (n. 327, 684); here to the worshippers of the Lord, who are meant by His servants. They offered injuries and violence to the souls of these by transferring to themselves the Divine worship of the Lord, and by prohibiting the reading of the Word. It is said of the Lord, that He avenged or revenged the blood of His servants, as if He did this from vengeance or revenge: but still it is not from vengeance or revenge, as it is not from anger and fury; which, however, are attributed to the Lord in many places in the Word; see above (n. 525, 635, 658, 673). Anger and vengeance are attributed to the Lord, when the evil, being separated from the good, are cast into hell, which is done at the day of the final judgment: therefore that day is called the day of anger, and likewise wrath; also the day of vengeance: not that the Lord is angry and avenges, but that they are angry with the Lord, and breathe vengeance against Him. It is as when a malefactor, after sentence is passed, is angry at the law, and breathes vengeance against the judge: for the law is not angry, nor is the judge revengeful. Vengeance is understood in this sense in the following passages: *The day of vengeance is in My heart, and the year of My redeemed is come* (Isa. lxiii. 4); speaking here of the Lord and the final judgment. *The day of Jehovah's vengeance, the year of retributions for the controversy of Zion* (Isa. xxxiv. 8). *Behold, your God will come with vengeance, with the retribution of God will He come, and will save you* (Isa. xxxv. 4). *These are the days of vengeance, that all things that are written may be fulfilled* (Luke xxi. 22); speaking here of the consummation of the age, when the final judgment comes. *The spirit of the Lord Jehovih is upon Me, to proclaim the day of the good pleasure of Jehovah, and the day of vengeance of our God, to comfort all that mourn* (Isa. lxi. 2). *Shall not My soul take revenge for this?* (Jer. v. 9, 29.) *I will take vengeance on Babel, nor will I make a man to intercede* (Isa. xlvii. 3). *His device is against Babylon to destroy it, because*

this is the vengeance of Jehovah, the vengeance of His temple (Jer. li. 11, 36). *Sing, ye nations, His people; for He hath avenged the blood of His servants, and will render vengeance to His enemies, and will expiate His land, His people* (Deut. xxxii. 43).

807. *And again they said, Alleluia, and her smoke rose up for ever and ever*, signifies thanksgiving and celebration of the Lord from joy, that that profane religion is condemned for ever. Their saying it a second time is from their varying affection of joy, that they were liberated from infestation from those who were in that religion, also for fear lest they should rise up and infest again. That thanksgiving and celebration of the Lord is signified by Alleluia, may be seen above (n. 803). By her smoke is signified that religion as to its direful falsities, since falsities from evil appear like the smoke from fire (n. 422): the fire here is the love of self (n. 468, 494, 766). That by the smoke of burning, when treating of Babylon, profanation is signified, n. 766, 767. By its going up for ever and ever is signified her condemnation to eternity.

808. *And the twenty-four elders and the four animals fell down and worshipped God who sat upon the throne, saying, Amen, Alleluia*, signifies worship of the Lord as the God of heaven and earth and as the Judge of the universe by the angels of the higher heavens, and the confirmation of the thanksgiving, confession, and celebration of Him made by the angels of the lower heavens. By falling down and worshipping are signified humiliation, and from humiliation adoration, as above (n. 370). By the twenty-four elders and the four animals the higher heavens are signified (n. 369). By Him that sat upon the throne is meant the Lord as the God of heaven, and as the Judge of the universe; since by the throne is signified heaven and the kingdom there (n. 14, 221, 222), and likewise judgment; here judgment, because the judgment upon Babel is treated of; which precedes. That He that sat upon the throne is the

Lord, may be seen below. By Amen, Alleluia, is signified the confirmation of the thanksgiving, confession, and celebration made by the angels of the lower heavens. By Amen confirmation and consent from the truth is signified (n. 23, 28, 31, 61, 371, 375); and by Alleluia is signified thanksgiving, confession, and celebration of the Lord (n. 803). It is those which were offered by the angels of the lower heavens, because they first spoke, and celebrated the Lord as the God of heaven, the Judge, and the Avenger; and said, Alleluia; as is manifest from vers. 1 and 2, and from the explanation above (n. 803, 804). The confirmation of these things by the angels of the higher heavens is signified by Amen, Alleluia.

That He that sat upon the throne is the Lord, is manifest from the Apocalypse, chap. i. 4; ii. 8; iii. 21; iv. 2–6, 9; v. 13; vi. 16; vii. 9–11; xxii. 1, 3: in which places He is called God and the Lamb upon the throne. By God there the Divine itself of the Lord is meant, which is called the Father; and by the Lamb the Divine Human, which is called the Son (n. 269, 291); and thus the Lord alone. This is also manifest from chap. vii., where it is said, *The Lamb that is in the midst of the throne shall feed them* (vers. 17): and in Matthew: *When the Son of Man shall sit upon the throne of His glory, He shall judge* (xix. 28). *When the Son of Man shall come in His glory, and all the angels with Him, then shall He sit upon the throne of His glory* (xxv. 31).

809. *And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him*, signifies influx from the Lord into heaven, and thus unanimity of the angels, that all who are in the truths of faith and the goods of love should worship the Lord as the only God of heaven. By the voice which came out of the throne is signified influx from the Lord into heaven. It is from the Lord because He that sat upon the throne was the Lord, as was shown just above (n. 808). Therefore by the voice that came out therefrom is meant influx: for the Lord, as He is

above the heavens, and appears before the angels as a sun, does not speak thence to the angels but flows in; and that which flows in, is received in heaven, and is spoken. For which reason that voice, although from the throne, yet was heard by John out of heaven, and thus from the angels there; and whatever the angels speak out of heaven is from the Lord. By *Praise our God* is signified that they should worship the Lord as the only God of heaven. That to praise God is to worship Him, will be seen below. By all His servants are signified all who are in the truths of faith (n. 3, 380): by all that fear Him are signified they who are in the goods of love (n. 527, 628). That to praise God signifies to worship Him, and hence that the praise of Him is the worship of Him, is evident from many passages in the Word, a few only of which will be adduced: *Suddenly there was with the angel a multitude of them that praised God* (Luke ii. 13, 20). *The whole multitude of the disciples began to praise God with a great voice* (Luke xix. 37). *They were in the temple praising and blessing God* (Luke xxiv. 53). *Publish ye, praise ye, and say, O Jehovah, save Thy people* (Jer. xxxi. 7). *Praise ye Jehovah in the heavens; praise Him in the heights; praise ye Him, His angels; praise ye Him, His hosts; praise ye Him, sun and moon; praise Him, all ye stars of light; praise Him, ye heavens of heavens; let them praise the name of Jehovah; praise Jehovah from the earth; He hath exalted praise from all peoples* (Ps. cxlviii. 1–5, 7, 13, 14). *Out of the mouth of babes and sucklings Thou hast perfected praise* (Matt. xxi. 16). *All the people gave praise unto God* (Luke xviii. 43; beside other places, as Isa. xlii. 8; lx. 18; Joel ii. 26; Ps. cxiii. 1, 3; cxvii. 1). These things which are said in this verse do not have reference to what precedes concerning Babylon, but to what follows concerning the New Church to be established by the Lord; which is here treated of in what follows.

810. *Both small and great*, signifies those who worship the Lord from the truths of faith and the goods of love in a

less or greater degree. By the small and the great in the natural sense they are meant who are in a less or greater degree of dignity, but in the spiritual sense they who are in a less or greater degree of worship of the Lord, and thus who worship the Lord with less and more holiness and fulness from the truths of faith and the goods of love. This is signified because it follows after *Praise God, all ye His servants, and ye that fear Him;* by which such things are signified (n. 809: see also, n. 527, 604).

811. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia, for the Lord God Omnipotent reigneth*, signifies the joy of the angels of the lowest heaven, of the middle heaven, and of the highest heaven, that the Lord alone reigns in the church which is now to come. By the voice is signified the joy of worship, confession and celebration of the Lord; because it follows that they said, Alleluia, and then, *Let us be glad and rejoice, and give glory to Him.* By the voice of a great multitude the joy of the angels of the lowest heaven is signified, as above (n. 803). By the voice of many waters is signified the joy of the angels of the middle heaven, as above (n. 614). The joy of these was heard thus, because many waters signify truths in abundance (n. 50, 614, 685); and the angels of the middle heaven are in truths, because in intelligence. By the voice of mighty thunders the joy of the angels of the highest heaven is signified. That their voice or speech is heard as thunder, may be seen above (n. 615). By saying Alleluia is signified the joy of worship, confession, and celebration of the Lord, as above (n. 803). By *for the Lord God Omnipotent reigneth*, is signified because the Lord alone reigns: for the Lord is called Omnipotent (Apoc. i. 8; iv. 8; xi. 17; xv. 3; xvi. 7, 14; xix. 15; xxi. 22; where the explanations may be seen). That these things are said of the New Church to be established by the Lord, is evident from the three verses following, in which it is said, *For the marriage of the Lamb is come, and*

His wife hath made herself ready; also, *Blessed are they that are called unto the marriage supper of the Lamb.* The joy of all the heavens, which is described in this and the following verse, is for this.

812. *Let us be glad and rejoice, and give glory to Him; for the marriage of the Lamb is come,* signifies joy of soul and heart, and hence glorification of the Lord, that henceforth there may be a full marriage of Him with the church. By being glad and rejoicing, joy of soul and heart is signified. Joy of soul is joy of the understanding, or from the truths of faith; and joy of heart is joy of the will, or from the goods of love. The two are mentioned on account of the marriage of truth and good in every thing in the Word, spoken of above (n. 373, 689). By giving glory to Him is signified to acknowledge and confess that all truth is from the Lord (n. 629); also to acknowledge that the Lord is the God of heaven and earth (n. 693); here therefore is signified to glorify, because this involves both. By *for the marriage of the Lamb is come,* is signified because henceforth there is a full marriage of the Lord and the church. That this may be signified, the Lamb is therefore said; and by the Lamb is meant the Lord as to the Divine Human (n. 269, 291). It may be evident almost without explanation, that when the Lord's Human is acknowledged to be Divine, there is a full marriage of the Lord and the church; for it is known in the Reformed Christian world, that the church is a church from the marriage of the Lord with her: for the Lord is called the Lord of the vineyard, and the church is the vineyard; and the Lord is called the Bridegroom and Husband, and the church is called the bride and wife. That the Lord is called the Bridegroom, and the church the bride, may be seen, n. 797. That there is then a full marriage of the Lord and the church, when His Human is acknowledged to be Divine, is manifest: for then God the Father and He are acknowledged to be one, as the soul and the body. When this is acknowledged, the Father is not approached for the

Son's sake; but the Lord Himself is then approached, and God the Father through Him; because the Father is in Him, as the soul is in the body, as was said. Before the Lord's Human is acknowledged to be Divine, there is indeed a marriage of the Lord with the church; but only with those who go to the Lord, and think of His Divine, and not at all whether His Human is Divine or not. The simple in faith and in heart do this; but rarely the learned and erudite. Moreover, also, there cannot be three husbands to one wife, nor three souls to one body: and therefore, unless one God is acknowledged, in whom is the Trinity, and that that God is the Lord, there is no marriage. That marriage may take place from henceforth because it could not take place until after the Babylonians were separated in the spiritual world by the final judgment; as also the Philistines, who are they that profess faith alone: and as their separation is treated of in what goes before, it is said from henceforth. That there is a marriage of the church with the Lord may be evident from these passages: *Jesus said, The children of the marriage cannot mourn, as long as the Bridegroom is with them* (Matt. ix. 15; Mark ii. 19). *The kingdom of the heavens is like unto a man a king, who made a marriage for his son, and sent out, and invited to the marriage* (Matt. xxii. 1–14). *The kingdom of the heavens is like unto ten virgins, who went forth to meet the Bridegroom; of whom five, being ready, went in with the Bridegroom to the marriage* (Matt. xxv. 1–12). That the Lord meant Himself here is manifest from verse 13 following, where He said, *Watch, for ye know neither the day nor the hour in which the Son of Man will come:* and in another place, *Let your loins be girded, and your lights burning, and ye like to them that wait for their Lord, when He will return from the marriage* (Luke xii. 35, 36).

813. *And His wife hath made herself ready*, signifies that they who will be of this church, which is the New Jerusalem, are collected together, inaugurated and instructed. By the

wife the Lord's New Church is signified, which is the New Jerusalem; which is clearly manifest from chapter xxi. following, where are these words: *I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her Husband* (vers. 2). And in the same chapter: *An angel came unto me, saying, Come hither, I will show thee the bride, the Lamb's wife: and he showed me the great city Holy Jerusalem coming down out of heaven from God* (vers. 9, 10). By His wife's having made herself ready is signified that they who will be of that New Church of the Lord are collected together, inaugurated and instructed; and because these things are signified by her making herself ready, it therefore follows that the wife was arrayed in fine linen clean and bright; by which is signified inauguration by instruction: and therefore the account of the white horse follows likewise, by which is signified the understanding of the Word from the Lord for them.

814. *And it was given to her that she should be arrayed in fine linen clean and bright*, signifies that they who will be of the Lord's New Church are instructed by the Lord in genuine and pure truths through the Word. By *it was given to her* is meant to the wife, by whom is signified the Lord's New Church, which is the New Jerusalem, as just above (n. 812). By being arrayed is signified to be instructed in truths, because truths are signified by garments (n. 166); and by white garments genuine truths (n. 212). By fine linen clean and bright is signified shining from good and pure from truths: and because pure truth is not given from any other source than from the Lord through the Word, therefore this also is signified. It is called clean and bright, because clean signifies that which is devoid of evil, and thus that which shines from good; and bright signifies what is devoid of falsity, and thus what is pure from truth. By linen or linen cloth genuine truth is signified in the following places also: *O Jerusalem, I have clothed thee with needlework, I have girded thee with fine linen, and I have covered thee with silk; thus wast thou decked*

with gold and silver, and thy raiment was fine linen and silk (Ezek. xvi. 10, 13). *Fine linen with needlework from Egypt was thy clothing* (Ezek. xxvii. 7). This is concerning Tyre, by which the church as to the knowledges of truth and good is signified. *The armies in heaven followed Him upon white horses, clothed in fine linen white and clean* (Apoc. xix. 14). That Joseph was attired in garments of fine linen by Pharaoh (Gen. xli. 42), signifies the same. Truth from the Word, with them, though not in them, is signified by the fine linen at Babylon (Apoc. xviii. 12, 16), and upon the rich man (Luke xvi. 19). Fine linen is also called cotton, therefore genuine truth is also signified by the latter in these passages in Moses: *Thou shalt embroider a tunic of cotton for Aaron; and thou shalt make a mitre of cotton* (Exod. xxviii. 39). *They made tunics of cotton for Aaron and for his sons* (Exod. xxxix. 27). *Thou shalt make the tabernacle of interwoven cotton, and hyacinth, and purple, and double-dyed scarlet* (Exod. xxvi. 1; xxxvi. 8). *Thou shalt make hangings for the court of interwoven cotton* (Exod. xxvii. 9, 18; xxxviii. 9): also *the veil of the court with interwoven cotton* (Exod. xxxviii. 18).

815. *For the fine linen is the justice of the saints*, signifies that through truths from the Word they who are of the Lord's church have goods of life. By fine linen are signified genuine truths, which are truths from the Lord through the Word, as just above (n. 814). By justice are signified goods of life with those who are in truths (n. 668). By the saints are signified they who are of the Lord's church (n. 173, 586). Justice is the goods of life with those who are in truths, because no one can be called just, unless he lives according to truths: for in the natural sense every one is called just, who lives well according to civil and moral laws; but in the spiritual sense he is called just who lives well according to Divine laws, and the Divine laws are truths from the Word. He who believes himself to be just, consequently in good of life, without truths, according to which he lives, is much deceived;

for a man cannot be reformed and regenerated, consequently be made good, except by truths, and by life according to them. Hence it is manifest, that by *the fine linen is the justice of the saints*, is signified that they who are of the Lord's church have goods of life through truths from the Word. This is plainly manifest from the angels of heaven. The more they are in truths and in life according to them, in the brighter garments do they appear attired. The reason is, that they are in brighter light.

816. *And he said unto me, Write, Blessed are they that are called to the marriage supper of the Lamb*, signifies an angel sent from heaven to John, and speaking with him concerning the Lord's New Church, and saying that it was given to know on earth, that those have eternal life who receive the things which are of that church. That it was an angel sent from heaven to John that spoke these things to him, may be evident from the verse following,— that John fell down at his feet, to worship him; and that the angel answered, that he was his fellow-servant; therefore that not he, but God, was to be worshipped. That the former things which John heard were from heaven itself, and by many angels speaking together from the Lord, is plainly manifest from verses 5, 6, and 7 preceding; where it is said that a voice came out of the throne, and that thus was heard as it were a voice of a great multitude, and as of many waters, and as of mighty thunders, and of them that said, *Let us be glad and rejoice*. These were in the plural; but now it is in the singular, and thus by a single angel sent to him. But I will relate how it is, when the angels speak with a man. They do not in any case speak with him from heaven; but the voice which is heard thence, is from the Lord through heaven. But when it is given to the angels to speak with a man, they send one from their society, to be near the man; and they speak with the man through him. He who is sent is the subject of many, and such an one it was who now spoke with John. This was done, that it might be announced on earth,

that the universal heaven acknowledges the Lord alone as the God of heaven, and that He alone is to be adored; also that a New Church is to be established by the Lord on the earth, as it has been established in the heavens: for a church is first established in the heavens by the Lord, and then through the heavens on the earth. This is the arcanum in these words. Now to the explanation: *Write* signifies that he should commit this to posterity for remembrance (n. 39, 63, 639): here, that he should make these things known; this is meant by write. *Blessed are they that are called to the marriage supper of the Lamb*, signifies that they have eternal life who receive what is of the New Church. They are called blessed who have eternal life (n. 639). By the marriage of the Lamb the New Church is signified, which is in conjunction with the Lord, as above (n. 812). By them that are called are meant all who receive (n. 744). All are called, indeed; but they who do not receive, reject the call. It is called the marriage supper of the Lamb, because this is done in the last state of the church, which is called evening; and in the evening suppers take place; but the first state of the New Church is called morning. In the evening man is called to the church; and when the called are present, the morning comes. That the last state of the church is called evening and night, and its first state the dawn and morning, may be seen above (n. 151): and as it was the last state of the Jewish Church, and thus evening, when the Lord went to Jerusalem to suffer, the Lord therefore then supped with the disciples, and instituted the Eucharist; whence it is called the Holy Supper: by which also is effected a conjunction of the Lord with the man of the church, or a marriage, if the man, after repentance, goes directly to Him; but if otherwise, presence is effected, and not conjunction. From this may be evident what is signified by supper and supping elsewhere in the Word.

817. *And he said, These are the true words of God*, signifies that this is to be believed, because from the Lord; namely,

that they are blessed who are called to the marriage supper of the Lamb; that is, that they on earth who receive the things which are of the Lord's New Church, have eternal life.

818. *And I fell down before his feet to worship him; and he said to me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God*, signifies that the angels of heaven are not to be adored and invoked, because there is nothing Divine in them; but that they are associated with men as brethren with brethren, with those who worship the Lord, and thus that, in consociation with them, the Lord alone is to be adored. *I fell down before his feet to adore him, and he said unto me, See thou do it not, worship God*, signifies that no angel of heaven is to be adored and invoked, but the Lord alone. *I am thy fellow-servant, and of thy brethren*, signifies that the Divine is not in an angel, but that he is associated with man as brother with brother. By having the testimony of Jesus is signified that he is in like manner in conjunction with the Lord, through the acknowledgment of the Divine in His Human, and a life according to His precepts. That this is signified by having the testimony of Jesus will be seen in the following paragraph. The angels of heaven are not superior to men, but they are their equals, and they are therefore the Lord's servants, just as men are, because all the angels have been men, born in the world, and not any of them were created immediately; as may be evident from what was written and shown in the work on *Heaven and Hell*, published at London, 1758. They indeed excel men in wisdom; but this is for the reason that they are in a spiritual state, and hence in the light of heaven; and not in a natural state, and so in the light of the world, as men are upon earth. But as far as any angel excels in wisdom, so far he acknowledges that he is not above men, but like them; therefore there is no conjunction of men with the angels, but there is consociation with them. Conjunction is given with the Lord alone.

But how conjunction with the Lord, and consociation with the angels, by the Word, are effected, see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 62–69).

819. *For the testimony of Jesus is the spirit of prophecy*, signifies that the acknowledgment that the Lord is God of heaven and earth, and at the same time a life according to His precepts, is in the universal sense the all of the Word and of doctrine therefrom. By the testimony of Jesus is signified the Lord's attestation in heaven, that man is His, and thus that he is in heaven among the angels there: and because that attestation cannot be given to any others but those who are in conjunction with the Lord, and they are in conjunction with the Lord who acknowledge Him as the God of heaven and earth, as He teaches in Matt. xxviii. 18, and at the same time live according to His precepts, especially according to the precepts of the Decalogue, these two things are therefore signified by the testimony of Jesus; see above (n. 6, 490). By that testimony being the spirit of prophecy, is signified that it is the all of the Word and of doctrine therefrom; for the Word in the universal sense treats only of the Lord, and of life according to His precepts. Hence it is, that the Lord is the Word: for He is the Word, because the Word is from Him, and treats of Him alone, and teaches solely how He is to be acknowledged and worshipped; and these are the precepts of the Word, which are called Divine truths, according to which one must live, that he may be able to come into conjunction with the Lord. That the Word treats of the Lord alone, and that it is hence that the Lord is called the Word, may be seen in the *Doctrine of the New Jerusalem concerning the Lord* (n. 1–7, 8–11, 19–28, 37–44): and in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 80–90, 98–100). This is also what the Lord says, that the Spirit of Truth, which is the Holy Spirit, shall testify concerning the Lord; and that he will not speak from himself, but that he will receive of the things which are the Lord's, and declare them (John xv. 26; xvi. 13, 15).

820. *And I saw heaven opened, and behold, a white horse,* signifies the spiritual sense of the Word revealed by the Lord, and the interior understanding of the Word disclosed thereby; which is the coming of the Lord. By heaven being seen open is signified a revelation from the Lord, and a manifestation at that time; as explained below. By a horse is signified the understanding of the Word, and by a white horse the interior understanding of the Word (n. 298); and as this is signified by a white horse, and as the spiritual sense is the interior understanding of the Word, that sense is therefore signified here by the white horse. This is the coming of the Lord because it manifestly appears by that sense, that the Lord is the Word, and that the Word treats of Him alone, and that He is the God of heaven and earth, and that from Him alone the New Church arises. The Lord said that they should see the Son of Man coming in the clouds of heaven with power and glory (Matt. xvii. 5; xxiv. 30; xxvi. 64; Mark xiv. 61, 62; Luke ix. 34, 35; xxi. 27; Apoc. i. 7; Acts i. 9, 11). And the Lord said this also where He spoke with the disciples of the consummation of the age, which is the last time of the church, when the judgment takes place. Every one who does not think beyond the sense of the letter, believes that when the final judgment shall come, the Lord will appear in the clouds of heaven with the angels and a sound of trumpets. But that this is not meant, but that He will appear in the Word, may be evident from the explanation above (n. 24, 692). And the Lord does appear manifestly in the spiritual sense of the Word. It appears not only that He is the Word, that is, the Divine truth itself, and that He is the inmost of the Word, and hence the all of it; but also that He Himself is the one God, in whom is the Trinity, and thus the only God of heaven and earth: and moreover that He came into the world, that He might glorify His Human; that is, make it Divine. The Human which He glorified, that is, made Divine, was the natural Human, which He could not glorify or make Divine

except by taking to Himself a human in a virgin in the natural world; to which He then united His Divine, which He had from eternity. That unition was effected by temptations admitted into the human that He had taken, the last of which was the passion of the cross, and at the same time by fulfilling all things of the Word; not only by fulfilling all things of the Word in its natural sense, but by fulfilling all things of the Word in its spiritual and celestial senses; in which, as was said above, He alone is treated of. But on these points, see what is set forth in the *Doctrine of the New Jerusalem concerning the Lord*, and in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*. Now, as the Lord is the Word, and the Word became flesh (John i. 1, 2, 14), and the Word became flesh that He might fulfil it, it is manifest that the Lord's coming in the Word is meant by His appearing in the clouds of heaven. That the clouds of heaven signify the Word in the literal sense, may be seen above (n. 24, 642). It is manifest that the Lord's appearing in the Word is meant, since the interior understanding of the Word is signified by the white horse; and it is said that the name of Him that sat upon the horse is *The Word of God*, and that His name is King of kings and Lord of lords (vers. 13, 16). It is now manifest from this, that by *I saw heaven opened, and behold, a white horse*, is signified the spiritual sense of the Word revealed by the Lord, and thereby the interior understanding of it disclosed; which also is the coming of the Lord. That the spiritual sense of the Word is at this day revealed, concerning which no one in the Christian world has before known any thing, may be seen in the *Heavenly Arcana*, wherein the two books of Moses, Genesis and Exodus, are explained according to that sense; also in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 5–26); in a little work on *The White Horse* from beginning to end, and in the things collected there from the *Heavenly Arcana* concerning the Sacred Scripture; and besides in these explanations of the Apoc-

alypse, where not a single verse can be understood without the spiritual sense.

821. *And He that sat upon him is called faithful and true, and in justice He doth judge and make war*, signifies the Lord as to the Word, that it is the Divine good itself and the Divine truth itself, from both of which He executes judgment, and separates the good from the evil. By Him that sat upon him, that is, upon the white horse, the Lord is meant as to the Word. That it is the Lord as to the Word, is manifest from verse 13 following, where it is said, that *He was clothed with a vesture dipped in blood, and His name is called The Word of God.* By faithful and true are signified the Divine good and the Divine truth; by faithful the Divine good, because this is faithful. That faithful, when speaking of men, means one who is in the inmost or third heaven, and thus who is in celestial good, may be seen above (n. 744). That by true, when speaking of the Lord, the Divine truth is signified, is manifest. That by justice both are signified, as well good as truth, and, when speaking of the Lord, the Divine good and Divine truth, may be seen above (n. 805). Hence it follows, that by judging in justice is signified to execute judgment from the Divine good and the Divine truth. That all judgment is executed by the Lord through the Word, and thus that the Word itself judges every one, may be seen above (n. 233). To make war in justice signifies to separate the good from the evil, because the Lord does not make war against any one, but separates the good from the evil: and when the good are separated from the evil, the evil then cast themselves into hell.

822. *And His eyes were as a flame of fire*, signifies the Divine wisdom of the Lord's Divine love, as may be seen above (n. 48), where are similar things; and they are said of the Son of Man, by whom the Lord as to the Word is meant (n. 44).

823. *And upon His head were many diadems*, signifies the Divine truths of the Word from Him. By *upon His head*

is signified from the Lord: for by the head wisdom from love is signified; and man is governed from the head by wisdom from love. The diadems were seen upon His head, because the Divine truths of the Word, which are signified by the diadems, are from Him. That diadems signify the Divine truths of the Word, may be seen, n. 231, 540. That the head when speaking of the Lord, signifies the Divine wisdom of the Divine love, n. 47: what more is signified by the head, n. 538, 565. In the spiritual world the Divine truths of the Word correspond to diadems, and they appear there from correspondence, and in heaven upon the head of those who hold the Word as holy. Hence diadems signify the Divine truths of the Word in its literal sense. The reason is, because the literal sense is translucent from its spiritual and celestial senses, as a diadem is from light.

824. *Having a name written which no man knew but Himself*, signifies that no one sees of what quality the Word is in its spiritual and celestial senses but the Lord, and he to whom He reveals it. By a name is signified the quality of any one (n. 165, and elsewhere); here the quality of the Word, or what the Word is within, that is, in its spiritual and celestial senses. A name written is said, because the Word is with men on earth as well as with the angels in the heavens; see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 70–75). By no one knowing but Himself, is signified that no one sees but the Lord Himself, and he to whom He reveals it, that is, what the quality of the Word is in the spiritual sense. That no one sees the spiritual sense of the Word but the Lord alone, and hence that no one sees that sense except from the Lord, and no one from the Lord unless he is in Divine truths from Him, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 26).

825. *And He was clothed with a vesture dipped in blood, and His name is called The Word of God*, signifies the Divine truth in its ultimate sense, or the Word in the letter, to which

violence has been offered. By a vesture is signified truth investing good (n. 166, 212, 328); and when applied to the Word, the Word in the literal sense is signified, for this is like a garment, in which its spiritual and celestial senses are clothed. By the blood is signified violence offered to the Lord's Divine and to the Word (n. 327, 684). The reason that this is signified is that the Lord's Divine truth in the Word is signified by blood (n. 379, 653); therefore by shedding blood is signified to offer violence to the Lord's Divine and to the Word. By the Word of God is signified here the Word in the literal sense; for violence has been offered to this, but not to the Word in the spiritual sense, because this sense has not been known; and if it had been known, violence would have been offered to it also. Therefore that sense was not revealed until after the final judgment was accomplished, and the New Church was to be instituted by the Lord: nor is it revealed to any one at this day, except him who is in Divine truths from the Lord; see the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 26). That violence has been offered to the Lord's Divine and to the Word, is plainly manifest from the Roman Catholic religion, and from the religion of the Reformed concerning faith alone. The Roman Catholic religion teaches that the Lord's Human is not Divine, therefore they have transferred all things of the Lord to themselves: also that the Word is to be interpreted only by them; and the interpretation by them is everywhere contrary to the Divine truth of the Word, as was shown in the explanation of chapter xviii. preceding. It is manifest from this, that violence is offered to the Word by that religion. So by the religion of the Reformed as regards faith alone. Neither does this make the Lord's Human Divine, and it founds its theology upon a single saying of Paul falsely understood; and it therefore makes nothing of all that the Lord taught concerning love and charity and good works; which are yet so prominent that every one, if he only has eyes, can see. The like was done with the Word by

the Jews. Their religion was, that the Word was written for none but themselves, and thus that no others are meant therein; and that the Messiah who was to come would exalt them above all in the whole world: by which and many other things they falsified and adulterated all things of the Word. This is meant by these words in Isaiah: *Who is this that cometh from Edom, with dyed garments from Bozrah? wherefore art Thou red in Thine apparel, and Thy garments as of him that treadeth in the wine-fat? whence victory is sprinkled upon My garments, and I have polluted all My vesture* (lxiii. 1, 2). By garments here also the Divine truths of the Word are signified: by Edom is signified red, here red from blood. Hence it is manifest that by *clothed with a vesture dipped in blood, and His name is called the Word of God*, is signified the Divine truth in the ultimate sense, or the Word in the letter, to which violence has been offered.

826. *And the armies in heaven followed Him upon white horses, clothed in fine linen white and clean*, signifies the angels in the New Christian Heaven, who were conjoined to the Lord in the interior understanding of the Word, and thus in pure and genuine truths. By the armies in heaven are meant the angels who are in Divine truths and goods (n. 447). By heaven is here meant the New Christian Heaven, spoken of above (n. 612, 613, 626, 659, 661). This heaven is meant, because this is the New Heaven which is treated of in the Apocalypse. By following the Lord is signified to be conjoined to Him (n. 621). By the white horses upon which they appeared, is signified the interior understanding of the Word, as above (n. 820). By the fine linen white and clean, is signified pure and genuine truth from the Lord through the Word (n. 813). It is also said of the New Church, that it should be arrayed in fine linen clean and bright (vers. 8 of this chapter); and so here of the New Christian Heaven, through which, from the Lord, that church will exist.

827. *And out of His mouth proceeded a sharp sword.* That

it signifies the dispersion of falsities by the Lord by doctrine therefrom, is manifest from the things explained n. 52, where similar things are said of the Lord, who is there called the Son of Man; and by the Son of Man is meant the Lord as to the Word (n. 44); so here by Him that sitteth upon the white horse: for the dispersion of falsities is effected by the Lord through the Word.

828. *That with it He should smite the nations; and He shall feed them with a rod of iron*, signifies that He will convince all who are in dead faith, by the truths of the literal sense of the Word, and by rational arguments. It is evident that these things are signified, from similar things above (n. 544). It may there be seen, that by the rod of iron with which the nations should be smitten, are signified truths from the literal sense of the Word confirmed by rational arguments from the natural man; and likewise, n. 148, 485. That faith alone without works is dead, is clearly manifest in James ii. 17, 20; who also says, *Be ye doers of the Word, not hearers only; how ye deceive yourselves* (i. 22, etc.). Paul says in like manner, *Not the hearers of the law will be justified by God, but the doers of the law will be justified* (Rom. ii. 13).

829. *And He treadeth the wine-press of the fury and anger of God Almighty*, signifies that the Lord endured alone all the evils of the church, and all the violence offered to the Word, and thus to Himself. By the wine of the fury and anger of God are signified the goods and truths of the church, which are from the Word, profaned and adulterated, and thus the evils and falsities of the church (n. 316, 632, 635, 758). By treading the press of that wine is signified to endure them, to fight against them, and to condemn them, and thus to liberate the angels in the heavens and men on earth from infestation by them. For the Lord came into the world to subjugate the hells, which had then grown up so that they began to infest the angels: and He subjugated them by combats against them, and thus by temptations;

for spiritual temptations are nothing else than combats against the hells. And as every man is in company with spirits as to his affections and thoughts thence,— an evil man with spirits from hell, and a good man with angels from heaven,— therefore when the Lord subjugated the hells, He not only liberated the angels of heaven from infestation, but also the men of the earth. This therefore is signified by these words in Isaiah: *He hath taken our diseases, and He hath carried our pains; but He was wounded for our transgressions, He was bruised for our iniquities; and by His wound healing is given to us: Jehovah hath laid upon Him the iniquity of us all; He was afflicted; He was cut off out of the land of the living; for the transgression of my people was He stricken; and He hath laid guilt upon His soul* (liii. 4–10). These things are concerning the Lord, and His temptations by the hells, and at length by the Jews, by whom He was crucified. The Lord's combats are also described in Isaiah lxiii. 1–10; where are these words also: *Thy garments are as of him that treadeth in the wine-press; I have trodden the wine-press alone:* by which is signified that He alone endured the evils and falsities of the church, and all the violence offered to the Word, and thus to Himself. The violence offered to the Word, and thus to Himself is said, because the Lord is the Word; and violence is offered to the Word and to the Lord Himself by the Roman Catholic religion, also by the religion among the Reformed in regard to faith alone. The Lord endured the evils, and falsities of both, when He executed the final judgment, by which He again subjugated the hells: and unless they had been subjugated again, no flesh could have been saved; as He says in Matthew xxiv. 21, 22.

830. *And He hath upon His vesture and upon His thigh a name written, King of kings and Lord of lords*, signifies that the Lord teaches in the Word what He is, that He is the Divine truth of the Divine wisdom and the Divine good of the Divine love, thus that He is the God of the universe.

By the Lord's vesture the Word as to the Divine truth is signified, as above (n. 835). By the Lord's thigh is signified the Word as to Divine good. The thighs and loins signify marriage love; and as that love is the fundamental love of all loves, therefore the thighs and loins signify the good of love. That this is from correspondence may be seen above (n. 213). When therefore the thigh is spoken of in relation to the Lord, it signifies Himself as to the good of love; here also the Word as to the same. By the name written, the Lord's quality is signified, as above (n. 824). By King of kings is meant the Lord as to the Divine truth of the Divine wisdom, and by Lord of lords is meant the Lord as to the Divine good of the Divine love. The like is signified by the Lord's kingdom and dominion, where both are mentioned, see above (n. 664). As it is said *King of kings and Lord of lords*, and by them the Lord as to the Divine truth and Divine good is meant, it is therefore said also, *a name written upon His vesture and upon His thigh;* and by the name written upon His vesture is signified the Word as to Divine truth, and by the name written upon His thigh, the Word as to Divine good. Both are in the Word: the Divine truth of the Word is in its spiritual sense, which is for the angels of the middle or second heaven, who are in intelligence from Divine truths; and the Divine good of the Word in its celestial sense, which is for the angels of the highest or third heaven, who are in wisdom from Divine goods. But the latter sense is deeply hidden, perceptible to those only who are in love to the Lord from the Lord. That it is the Lord, is openly said above in the Apocalypse: *They shall fight with the Lamb, and the Lamb shall overcome them; for He is Lord of lords and King of kings* (xvii. 14). That the thigh signifies the good of love, and when speaking of the Lord, the Divine good of the Divine love, is evident from these passages in the Word: *Justice shall be the girdle of His loins, and truth the girdle of His thighs* (Isa. xi. 5). *Over the head of the cherubs was the appearance of a*

man upon a throne; from the appearance of his loins and upward, and from the appearance of his loins and downward, was the appearance of fire and brightness round about (Ezek. i. 26–28). By the man upon the throne is meant the Lord: by the appearance of fire from the loins upward and downward His Divine love is signified; and by the brightness round about is signified His Divine wisdom therefrom. The man seen by Daniel, whose loins were girded with gold of Uphaz (Dan. x. 6), was an angel in whom was the Lord: by the gold of Uphaz, the good of love is signified. The like is signified by the thigh in Isa. v. 27; Ps. xlv. 3; and elsewhere. Concerning the correspondence of the thighs or loins with marriage love, which is the fundamental of all loves, see the *Heavenly Arcana* (n. 5050–5062).

831. *And I saw an angel standing in the sun, and He cried with a great voice, saying to all the birds that fly in the midst of heaven, Come, and gather yourselves together to the supper of the great God*, signifies the Lord from Divine love and hence from Divine zeal calling and convoking all who are in spiritual affection for truth, and who think of heaven, to the New Church, and to conjunction with Himself, and thus to eternal life. By the angel standing in the sun is meant the Lord in the Divine love: by the angel the Lord is meant, and by the sun His Divine love. By crying with a great voice is signified from Divine zeal; for a voice or influx from the Lord from the Divine love is from Divine zeal; for zeal is of love. By the birds that fly in the midst of heaven are signified all who are in spiritual affection for truth, and hence think of heaven. By coming and being gathered together to the supper of the great God, is signified a calling and convocation to the New Church and to conjunction with the Lord: and as eternal life is from conjunction with the Lord, that therefore is also signified. By crying *Come* the calling is signified, and by being gathered together is signified the convocation. That the Lord is meant in the Word by an angel, may be seen above (n. 5, 170, 258, 344, 465, 649, 657, 718);

the more so here, as He was seen to stand in the sun; and no angel appears in the sun, for the Lord is the sun of the spiritual world; therefore the Lord alone is in it. That by the sun, when speaking of the Lord, the Divine love is signified, may be seen n. 53, 414. That by crying with a great voice, when said of the Lord in the Divine love, is signified to speak or flow in from Divine zeal, is manifest; for the Divine zeal is of the Divine love, here for the salvation of men. That such things as are of the understanding and hence of the thought are signified by birds, see n. 757; here they who are in spiritual affection for truth, and think about heaven; since it is said, the birds that fly in the midst of heaven: and by flying in the midst of heaven is signified to observe, to attend, and to think (n. 245, 415). That the New Church, and thus conjunction with the Lord, are signified by the supper of the great God, see n. 816; where their supper is called the marriage supper of the Lamb.

832. *That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit upon them, and the flesh of all, free and bond, and small and great*, signifies the appropriation of goods from the Lord through the truths of the Word and of doctrine thence, in every sense, degree, and kind. Just above (n. 831), conjunction with the Lord by the Word is treated of; here the appropriation of goods from Him through the truths of the Word. By eating is signified appropriation (n. 89): by the flesh which they should eat are signified the goods of the Word and hence of the church: and by kings, captains, mighty men, horses, and them that sit upon them, free and bond, smaller and greater, are signified truths in every sense, degree, and kind. By kings are signified they who are in the truths of the church from the Word, and abstractly the truths of the church from the Word (n. 20, 483). By captains are signified they who are in the knowledges of good and truth, and abstractly those knowledges (n. 337). By the mighty are signified they who are in

erudition from doctrine from the Word, and abstractly such erudition (n. 337). By horses the understanding of the Word is signified; and by them that sit upon horses are signified they who are in wisdom from the understanding of the Word, and abstractly wisdom therefrom (n. 298, 820). By the free and bond are signified they who know from themselves and they who know from others (n. 337, 604). By the small and the great they are signified who are such in a lesser or greater degree (n. 527, 810). It is manifest from these explanations, that by eating their flesh is signified the appropriation of goods from the Lord through the truths of the Word and of doctrine hence in every sense, degree, and kind. It is to be known that no man has any spiritual good from the Lord, except through truths from the Word: for the truths of the Word are in the light of heaven, and its goods are in the heat of that light; therefore, unless the understanding is in the light of heaven through the Word, the will cannot come into the heat of heaven. Love and charity cannot be formed except through truths from the Word: a man cannot be reformed except through truths therefrom: the church itself with a man is formed by them; but not by those truths in the understanding alone, but by life according to them: the truths thus enter into the will, and become goods. Thus the form of truth is turned into a form of good: for that which is of the will and thus of the love is called good, and every thing which is of the will or love is also of man's life. It may be seen from this, that the appropriation of good by means of truths in every sense, degree, and kind, from the Lord through the Word, is here meant by eating the flesh of those that are named. Who cannot see that flesh is not here meant by flesh? Who can be so insane as to believe that the Lord calls and convokes all to a great supper, that He may give them the flesh of kings, commanders of thousands, mighty men, horses, them that sit on them, the free and bond, small and great, to eat? Who cannot see that there is a spiritual sense in those things, and that without

that sense no one would know what they signify? Who persists in denying that the Word is spiritual in its bosom? Would it not be more than material, if those things should be understood according to the literal sense, and not according to the spiritual sense? Similar to these things are the following from Ezekiel: *Thus said the Lord Jehovih, Say to the bird of every wing, and to every beast of the field, assemble yourselves and come; gather yourselves together from around unto My great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood: ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; ye shall eat fat to fulness, and drink blood even to drunkenness, of My sacrifice which I sacrifice for you: ye shall be filled at My table with horses and chariots and every man of war: thus will I set My glory among the nations* (xxxix. 17–21). Here in like manner the good of the church from the Lord through the Word is signified by flesh, and the truth of the church by blood. Who does not see that blood would not be given to drink even to drunkenness? and that they would not be filled at the table of the Lord Jehovih with horses, chariots, mighty men, and every man of war? Since therefore by flesh is signified the good of the church, and by blood the truth of the church, it is plainly manifest that by the Lord's flesh and blood in the Holy Supper Divine good and Divine truth from the Lord are signified, the same as by the bread and wine spoken of in John vi. 51–58. Flesh also signifies good in many other passages in the Word, as in these: *I will take away the heart of stone from their flesh, and will give them a heart of flesh* (Ezek. xi. 19; xxxvi. 26). *My flesh longeth for thee in a land of drought* (Ps. lxiii. 1). *My heart and my flesh cry out for the living God* (Ps. lxxxiv. 2). *My flesh shall dwell in trust* (Ps. xvi. 9). *When thou seest the naked that thou cover him, and that thou hide not thyself from thy flesh* (Isa. lviii.7).

833. *And I saw the beast and the kings of the earth and their armies gathered together to make war with Him that sat*

upon the horse, and with His army, signifies that all the interiorly evil, who have professed faith alone, with the leaders and their followers, will fight against the Lord's Divine truths in His Word, and will infest those who will be of the Lord's New Church. That by the beast are signified they who are in the religion of faith alone, may be seen above (n. 567, 576, 577, 594, 598, 601). That it is only they who are interiorly evil, and have professed that religion, will be seen below. By the kings of the earth they are signified who are in the falsities of that religion above the rest, and thus the leaders: for by the kings of the earth are signified they who are in the truths of the church from the Word, and in the opposite sense they who are in falsities (n. 20, 483, 704, 720, 737, 740); here they who are in falsities. By their armies all those among them are signified who in like manner are in falsities (n. 447). By making war is signified to contend against, since by war in the Word spiritual war is signified, which is that of falsity against truth, and of truth against falsity (n. 500, 586, 707). By Him that sat upon the horse is meant the Lord as to the Word (n. 820, 821): and as they cannot fight against the Lord Himself, but against His Divine truths which are in the Word, and thus they fight also against the Lord, because the Lord is the Word, this therefore is meant by making war with Him that sat upon the horse. That by an army those are signified who are in Divine truths, and thus abstractly Divine truths, consequently those who are of the Lord's New Heaven and New Church, because they have Divine truths, may be seen above (n. 826).

834. *And the beast was taken, and with him the false prophet, that wrought signs before him, with which he seduced them that received the mark of the beast and worshipped his image*, signifies all those who professed faith alone, and were interiorly evil, as well the laity and common people as the clergy and the learned, who by reasonings and asseverations that faith alone is the only means of salvation, have induced

others to receive that faith, and to live according to it. By the beast here is meant the beast out of the sea, spoken of Apoc. xiii. 1–10; and by the false prophet is meant the beast out of the earth, spoken of in the same chapter, from vers. 11–18. That by the beast out of the sea are meant the laity and the common people who are in the religion of faith alone, and that by the beast out of the earth are meant the clergy and the learned who are in that religion, may be seen from the explanations of that chapter. That the false prophet here is the beast out of the earth, which is treated of in that chapter from vers. 11–18, is plainly manifest; because it is here said of the false prophet, that it is he that wrought signs before the other beast, with which he seduced them that received the mark of the beast, and worshipped his image: for similar things are said of the beast out of the earth (chap. xiii.); namely, that he did great signs before the beast out of the sea, and seduced them that dwell upon the earth, that they should worship his image, and receive his mark upon the right hand and upon the forehead (vers. 12–17): from which it is manifest, that the clergy and the learned are here signified by the false prophet, who have confirmed themselves in the religion of faith alone, and have seduced the laity and the common people. They are called the false prophet, because by a prophet they are signified who teach and preach falsities by perverting the truths of the Word (n. 8, 701). That by the signs of that beast are signified reasonings and asseverations that faith alone is the only means of salvation, may be seen above (n. 598, 599, 704). By receiving the mark of the beast and worshipping his image is signified to acknowledge and receive that faith (n. 634, 637, 679).

835. *These two were cast alive into the lake of fire burning with brimstone*, signifies that all those, as they were, were cast into the hell where are the loves of falsity and at the same time the lusts of evil. By alive is signified as they were. By these two, namely, the beast and the false prophet,

are signified all those who professed faith alone, and were interiorly evil, as well laity as clergy; as just above (n. 834). By the lake of fire burning with brimstone is signified the hell where they are who are in the loves of that falsity, and at the same time in the lusts of evil. By a lake is signified falsities in abundance, treated of in what follows. By fire is signified love, here their love of falsity. That fire signifies love in both senses, the good and the bad, may be seen n. 483, 494, 599; here the love of falsity, because it is said a lake of fire. By brimstone is signified the lust of evil and thence of falsity (n. 452). The like is said of the dragon and of these two in the following chapter, in these words: *The Devil*, that is, the dragon, *who seduced them, was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ever and ever* (xx. 10). It is to be known, that the hell where such are, appears at a distance like a fiery lake with a green flame as of brimstone. But they who are in it do not see this: they are shut up there in their work-houses, where they wrangle among themselves vehemently; and sometimes there appear knives in their hands, with which they threaten, if they do not yield. It is their love of falsity, together with the lusts of evil, that makes the appearance of such a lake. That appearance is from correspondence. That by a lake is signified where there is truth in abundance, and hence in the opposite sense where there is falsity in abundance, may be evident from the Word: where there is truth in abundance, from these places: *From the wilderness shall waters break forth and rivers in the plain of the desert, and the dry place shall become a lake* (Isa. xxxv. 6, 7). *I will make the wilderness a lake of waters, and the dry land springs of waters* (Isa. xli. 18; Ps. cvii. 33, 35). *I will make the rivers islands, and I will dry up the lakes* (Isa. xlii. 15). *The God of Jacob who turneth the rock into a lake of waters, and the flint into a fountain of waters* (Ps. cxiv. 7, 8). *All that make hire from the lakes of the soul* (Isa. xix. 10). In the opposite sense from

these: *I will cut off from Babel the name and the remnant, and I will make her an inheritance of the bittern, and lakes of waters* (Isa. xiv. 22, 23). *Death and hell were cast into the lake of fire* (Apoc. xx. 14). *Whoever was not found written in the book of life was cast into the lake of fire* (Apoc. xx. 15). *Their part in the lake of fire burning with brimstone, which is the second death* (Apoc. xxi. 8).

836. *And the remnant were slain with the sword of Him that sat upon the horse, which proceeded out of His mouth,* signifies that all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word, with which they were acquainted, being judged from the Word, perish. By the remnant are meant all from the various heresies among the Reformed, who have not lived according to the Lord's precepts in the Word, with which they were acquainted, which are the precepts of the Decalogue, and who thus do not shun evils as sins: for they who do not thus shun them are in evils of every kind; for the evils remain fixed in them from birth, and hence from infancy even to the end of life; and they increase daily, if they are not removed by actual repentance. Of these it is said that *they were slain with the sword of Him that sat upon the horse.* By being slain is signified here, as often before, to be slain spiritually, which is to perish as to the soul. By *the sword of Him that sat upon the horse, which proceeded out of His mouth,* is signified the truths of the Word fighting against the falsities of evil. For by a sword, of the several kinds named *gladius*, *machæra*, and *romphæa*, is signified truth fighting against falsity and falsity fighting against truth (n. 52). But the *gladius* is upon the thigh, hence it is combat from love; *machæra* is in the hand, hence it is combat from power; and the *romphæa* is of the mouth, hence it is combat from doctrine: for which reason the sword proceeding out of the mouth of the Lord, is combat from the Word against falsities (n. 108, 117, 827); for the Word proceeded out of the mouth of the Lord. The combat with the Re-

formed, and not with the Babylonians, is here treated of, because the Reformed read the Word, and acknowledge the truths therein as Divine truths. Not so the Babylonians: these acknowledge the Word indeed, but still do not read it; and every one regards the decrees of the pope as in the first place, and far above it: therefore there can be no combat with them from the Word. They also put themselves above it, and not under it. But still these are judged from the Word, and from the decrees of the pope so far as they agree with the Word.

837. *And all the birds were filled with their flesh*, signifies that from their lusts of evil, which are their own substance, the infernal genii are as it were nourished. By the birds are signified falsities which are from hell; and because the infernal genii are in those falsities, who are together with a man in his falsities which are of his love, therefore they are here signified by the birds. A man also who is in those falsities, becomes such a genius after death. That by useless and injurious birds, especially the unclean and rapacious, which feed on carrion, are signified falsities which are of love, may be seen above (n. 757). By flesh are here signified evils of lust, which are man's own substance (n. 748). By being filled with it is signified to be as it were nourished by them, and to draw them in with delight; for the infernal genii, who are in similar lusts of evil, eagerly draw in and fill their nostrils, and hence their life, from the lusts exhaled from the thoughts and breaths of such: therefore also they live and dwell together.

838. Let every one therefore beware of that heresy, that man is justified by faith without the works of the law; for he who is in it, and does not fully recede from it before the end of life draws near, is consociated after death with infernal genii: for they are the goats of whom the Lord says, *Depart from Me, ye cursed, into everlasting fire prepared for the Devil and his angels* (Matt. xxv. 42): for the Lord does not say of the goats that they had done evils, but that they had not done

goods. The reason that they did not do goods is because they say in themselves, "I cannot do good of myself; the law does not condemn me; the blood of Christ cleanses me, and liberates me; the passion of the cross has taken away the guilt of sin; the merit of Christ is imputed to me by faith; I am reconciled to the Father, am in grace, am regarded as a son; and He considers our sins as infirmities, which He forthwith remits for His Son's sake; thus He justifies through faith alone; and unless this was the only means of salvation, no mortal could be saved. For what other end should the Son of God suffer the cross, and fulfil the law, but that He might take away the condemnation of our transgressions?" These and many similar things they say within themselves, and thus do not do goods which are goods; for from their faith alone, which is nothing but a faith of knowledge, in itself a historical faith, and thus only something learned, no goods proceed: for it is a dead faith, into which no life or soul comes, unless the man approaches the Lord immediately, and shuns evils as sins as of himself: then the goods which he does as of himself are from the Lord, and thus good in themselves. This subject is thus spoken of in Isaiah: *Woe to the sinful nation, laden with iniquity, a seed of evil-doers, corrupted sons; when ye spread forth your hands, I hide Mine eyes from you; yea, though ye make many prayers I do not hear: wash you, make you clean, put away the evil of your works from before Mine eyes, cease to do evil, learn to do good: then though your sins have been as scarlet, they shall be white as snow; though they have been red as purple, they shall be as wool* (i. 4, 15–18). And in Jeremiah: *Stand in the gate of the house of Jehovah, and proclaim there this word: Trust ye not in the words of a lie, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah are these* (the church of God, the church of God, the church of God is where our faith is); *will ye, stealing, killing, committing adultery, and swearing by a lie, then come and stand before Me in this house, which is called by My name, and say, We are delivered, while*

ye do these abominations? Is this house become a den of robbers? behold, even I have seen, saith Jehovah (vii. 2–4, 9–11).

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839. I looked forth into the world of spirits, and saw an army upon red and black horses. They that sat upon them appeared like apes, with their faces and breasts turned toward the loins and tails of the horses, and with the backs of their heads and their backs toward the horses' necks and heads; and the reins hung around the necks of the riders. And they cried out, "Let us fight against them who ride upon the white horses." And they pulled the reins with both hands, and thus pulled back the horses from the fight; and this continually. Then two angels descended from heaven, and drew near to me, and said, "What do you see?" And I related that I saw this ludicrous cavalcade, and asked what it was, and who they were. And the angels answered, "They are from the place which is called Armageddon (Apoc. xvi. 16), where they have been assembled to the number of some thousands, to fight against those who are of the Lord's New Church, which is called the New Jerusalem. They spoke in that place concerning the church and religion: and yet there was nothing of the church in them, because there was no spiritual truth; nor any thing of religion, because there was no spiritual good. They spoke there on both subjects with the mouth and with the lips, but for the reason that by means of them they might have dominion. They learned in their youth to confirm faith alone, the Trinity of God, and the Duality of Christ; and when they were advanced to more eminent offices in the church, they retained those things for a while: but as they then began to think no more about God and heaven, but about themselves and the world, and thus not about eternal blessedness and happiness, but about temporal eminence and opulence, they rejected the doctrines acquired in their youth from the interiors of their rational mind, which communicate with heaven, and hence

are in the light of heaven, into the exteriors of their rational mind, which communicate with the world, and hence are only in the light of the world, and at length have thrust them down into the sensual natural: whence the doctrines of the church have become with them things of the mouth only, and no longer of thought from reason, and still less of affection from love: and as they have made themselves such, they do not admit any genuine truth which is of the church, nor any genuine good which is of religion. The interiors of their minds have become comparatively like bottles filled with iron filings mixed with powdered sulphur, into which if water be poured, there first arises a heat, and afterwards a flame, by which the bottles are burst. So they, when they hear any thing about living water, which is the genuine truth of the Word, and this enters through the ears, are violently heated and inflamed, and reject it as a thing that would burst their heads. These are they who appeared to you like apes riding, with the body turned round, upon red and black horses, with the reins around their necks; since they who do not love the truth and good of the church from the Word, will not look at the forward parts of any horse, but at his hinder parts: for a horse signifies the understanding of the Word; a red horse the understanding of the Word destroyed as to good, and a black horse the understanding of the Word destroyed as to truth. The reason of their crying out to fight against them that ride upon the white horses, is that a white horse signifies the understanding of the Word as to truth and good. Their seeming to pull back the horses by their necks, was because they feared the combat, lest the truth of the Word should come to many, and so into the light. This is the interpretation."

The angels said further, "We are from the society in heaven which is called Michael, and were commanded by the Lord to descend into the place called Armageddon, whence the cavalcade seen by you burst forth. By Armageddon, with us in heaven, is signified the state and pur-

pose of fighting from falsified truths, arising from the love of command and supereminence; and as we perceive in you the desire of knowing about the combat there, we will give some account of it. After our descent from heaven, we came to the place called Armageddon, and saw there some thousands gathered together. We did not enter into that assembly; but there were two houses on the southern side of that place, where there were boys with their masters. We went in thither, and they received us kindly. We were much pleased with their company. Their faces were all beautiful, from the life in their eyes, and from the zeal in their discourse. The life in their eyes was from the perception of truth, and the zeal in their discourse from the affection for truth; therefore also caps had been given them from heaven, the borders of which were ornamented with bands of golden threads interwoven with pearls; and garments were also given, variegated with white and hyacinth colors. We asked them whether they looked into the neighboring place, which is called Armageddon. They said that they did through a window in the roof of the house, and that they saw there a company, but under various forms, now as tall men, and now not as men, but as statues and carved idols, and an assembly around them kneeling. They also appeared to us under various forms; now as men, now as panthers, and now as goats; the latter with horns bent downward, with which they dug up the ground. We interpreted those transformations, showing whom they represented and what they signified.

"But to the point: They that were gathered together, when they heard that we had entered into those houses, said among themselves, 'What are they doing among those boys? Let us send some from our assembly to cast them out.' And they sent: and when they came, they said to us, 'Why have you entered into those houses? whence are you? we command you by authority to go away.' But we answered, 'You cannot command that by authority. You are, indeed,

in your own eyes, like Anakim, and they who are here like dwarfs. But still you have no power and right here, unless perchance by craft from your three houses here, which, however, will not avail. Therefore take back word to your companions, that we were sent hither from heaven, to ascertain whether there is any religion among you, or not; and if not, that you should be cast out of this place. Therefore propose to them this, in which is the very essence of the church, and thence of religion, How they understand these words in the Lord's Prayer: *Our Father who art in the heavens, hallowed be thy name; thy kingdom come; thy will be done as in heaven so also upon the earth.* On hearing this, they said at first, 'What is this?' and then that they would propose it. And they went away, and told these things to their companions, who answered, 'What proposition is this? and of what kind?' Yet they understood the arcanum, that they wished to know, 'whether those things confirm the way to God the Father according to our faith;' therefore they answered, 'The words are clear, that we must pray to God the Father; and as Christ is our Saviour, that we must pray to God the Father for the Son's sake.' And they soon concluded in indignation, that they would go to us, and declare it to our faces; saying also, that they would pull our ears.

"They also went out of that place, and entered a grove near the two houses in which these boys were with their masters; where was a plain elevated like a wrestling-ground. And they took hold of each other's hands, and entered into the wrestling-ground, where we were, and were waiting for them. There were there sods cut from the ground like hillocks. Upon these they reclined: for they said among themselves, 'Let us not stand before them, but sit.' And then one of them, who could make himself appear like an angel of light, on whom it had been enjoined by the rest to speak with us, said, 'You have proposed to us to open our mind concerning the first words in the Lord's Prayer, how

we understand them. I say to you, therefore, that we understand them thus: that we must pray to God the Father; and because Christ is our Saviour, and we are saved by His merit, that we must pray to God the Father from faith in His merit.'

"But we then said to them, 'We are from the society of heaven which is called Michael, and we were sent to visit and inquire, whether you that are gathered together in this place have any religion or not; and we cannot know this otherwise than by a question concerning God: for the idea of God enters into every thing of religion, and by it conjunction is effected, and by conjunction salvation. We in heaven read that prayer daily, like men on earth; and we do not then think of God the Father, because He is invisible; but we think of Him in His Divine Human, because in this He is visible: and in this He is called by you Christ, but by us the Lord; and thus to us the Lord is the Father in heaven. The Lord also taught that He and the Father are one; that the Father is in Him and He in the Father; and that he who seeth Him seeth the Father: also that no one cometh to the Father but by Him; and likewise that it is the will of the Father, that they should believe in the Son; and that he that believeth not in the Son, does not see life; yea, that the anger of God abideth upon him. From which it is manifest, that the Father is approached through the Lord Himself and in Him: and because it is so, He also taught that all power is given unto Him in heaven and in earth. It is said in that Prayer, *Hallowed be thy name*, and *thy kingdom come;* and we have demonstrated from the Word that His Divine Human is the Father's name; and that the Father's kingdom is then come, when the Lord is immediately approached; and by no means when God the Father is approached immediately: for which reason the Lord also said to the disciples, that they should preach the kingdom of God; and this is the kingdom of God.'

"We instructed them further from the Word, that the

Lord came into the world, that He might glorify His Human, for the end that the angels of heaven and the men of the church might be united to God the Father through Him and in Him: for He taught that they who believe in Him are in Him, and He in them; which is as the church teaches, that they are in Christ's body. Finally we informed them, that at this day the New Church is instituted by the Lord, which is meant by the New Jerusalem in the Apocalypse; in which will be the worship of the Lord alone, as it is in heaven: and that thus everything which is contained in the Lord's Prayer from beginning to end will be fulfilled. All that we have said above we confirmed from the Word in the Evangelists, and from the Word in the Prophets, in such abundance that they were tired of listening.

"First, we confirmed that our Father in the heavens is the Lord Jesus Christ, from these passages: *Unto us a Child is born, unto us a Son is given; and His name shall be called Wonderful, Counsellor, God, Father of Eternity, Prince of Peace* (Isa. ix. 6). *Thou, O Jehovah, art our Father, Redeemer from Everlasting is thy name* (Isa. lxiii. 16). *Jesus said, He that seeth Me, seeth Him that sent Me* (John xii. 45). *If ye have known Me, ye have known the Father also; and henceforth ye have known Him, and have seen Him* (John xiv. 7). *Philip said, Lord, show us the Father; Jesus said unto him, He that seeth Me, seeth the Father; how sayest thou then, show us the Father* (John xiv. 8, 9). *Jesus said, the Father and I are one* (John x. 30). *All things whatsoever the Father hath are Mine* (John xvi. 15; xvii. 10). *The Father is in Me, and I in the Father* (John x. 38; xiv. 10, 11, 20). That no one hath seen the Father, except the only Son who is in the bosom of the Father (John i. 18; v. 37; vi. 46). Therefore He also says, that no one cometh to the Father, but by Him (John xiv. 6); and that to come to the Father is by Him, from Him, and in Him (John vi. 56; xiv. 20; xv. 4–6; xvii. 19, 23)." But concerning the unity of the Father, the Son, and the Holy Spirit, more may be seen in the Relation (n. 962).

"Secondly, That *Hallowed be Thy name*, is to approach the Lord and worship Him, we confirmed by these passages: *Who shall not glorify Thy name, for Thou alone art holy* (Apoc. xv. 4): this is concerning the Lord. Jesus said, *Father, glorify Thy name; and there came forth a voice from heaven, I have both glorified it and will glorify it* (John xii. 28). The name of the Father which was glorified is the Divine Human. Jesus said, *I am come in My Father's name* (John v. 43). Jesus said, *He that receiveth this child in My name, receiveth Me; and he that receiveth Me, receiveth Him that sent Me* (Luke ix. 48). *These things were written, that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name* (John xx. 31). *As many as received Him, to them gave He power to become the sons of God, to them that believe in His name* (John i. 12). *Whatsoever ye shall ask in My name, that I will do; that the Father may be glorified in the Son* (John xiv. 13, 14). *He that believeth not, is judged already, because he hath not believed in the name of the only-begotten Son of God* (John iii. 15, 16, 18). *Where two or three are gathered together in My name, there am I in the midst of them* (Matt. xviii. 19, 20). Jesus told the disciples to preach in His name (Luke xxiv. 47). Beside other places, where the name of the Lord is mentioned, by which is meant Himself as to His Human; (as Matt. vii. 22; x. 22; xviii. 5; xix. 29; xxiv. 9, 10; Mark xi. 10; xiii. 13; xvi. 17; Luke x. 17; xix. 38; xxi. 12, 17; John ii. 23): from which it is manifest that the Father is hallowed in the Son, and by angels and men through the Son; and that this is meant by *Hallowed be Thy name;* as is further evident in John xvii. 19, 21–23, 26.

"Thirdly. That *Thy kingdom come*, means that the Lord reigns, we showed by these passages: *The law and the prophets were until John, since that time the kingdom of God is preached* (Luke xvi. 16). John preaching the Gospel of the kingdom, said, *The time is fulfilled, the kingdom of*

God is at hand (Mark i. 14, 15; Matt. iii. 2). Jesus Himself preached the Gospel of the kingdom, and that the kingdom of God was at hand (Matt. iv. 17, 23; ix. 35). Jesus commanded the disciples to preach and declare the good tidings of the kingdom of God (Mark xvi. 15; Luke viii. 1; ix. 60). In like manner the seventy whom He sent forth (Luke x. 9, 11; beside other places, as Matt. xi. 5; xvi. 27, 28; Mark viii. 35; ix. 1, 27; x. 29, 30; xi. 10; Luke i. 19; ii. 10, 11; iv. 43; vii. 22; xvii. 20, 21; xxi. 30, 31; xxii. 18). The kingdom of God, of which the good tidings was made known, was the kingdom of the Lord, and thus the kingdom of the Father. That it is so, is manifest from these passages: *The Father hath given all things into the hand of the Son* (John iii. 35). *The Father hath given to the Son power over all flesh* (John xvii. 2). *All things are delivered unto Me of My Father* (Matt. xi. 27). *All power is given unto Me in heaven and on earth* (Matt. xxviii. 18). Further also from these: *Jehovah Zebaoth is His name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *I saw, and behold, one like the Son of Man, to whom was given dominion, glory, and kingdom; and all peoples and nations shall worship Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not perish* (Dan. vii. 13, 14). *When the seventh angel sounded, there were voices in heaven, saying, The kingdoms of the world are become of our Lord and His Christ, and He shall reign for ever and ever* (Apoc. xi. 15; xii. 10): which kingdom of the Lord is treated of in the Apocalypse from beginning to end; into which all are to come, who will be of the New Church, which is the New Jerusalem.

"Fourthly. *Thy will be done, as in heaven so also upon the earth:* this we confirmed by these passages: *Jesus said, This is the will of the Father, that every one that seeth the Son, and believeth on Him, may have everlasting life* (John vi. 40). *God so loved the world, that He gave His only-*

begotten Son, that every one who believeth in Him may not perish, but have everlasting life (John iii. 15, 16). *He that believeth on the Son, hath everlasting life; but he that believeth not the Son, shall not see life; but the anger of God abideth on him* (John iii. 36: beside other places). To believe in Him is to go to Him, and to have confidence that He saves, because He is the Saviour of the world. Besides, it is known in the church, that the Lord Jesus Christ reigns in heaven. He says also that His kingdom is there. When, therefore, the Lord reigns in like manner in the church, the Father's will is then done, as in heaven so also upon the earth.

"To these things we finally added: It is said in the whole Christian world, that they who are of the church make the body of Christ, and are in His body. How then can a man of the church approach God the Father, except through the Son, in whose body he is? If otherwise, he must go entirely out of His body, and approach.

"On hearing these and still more things from the Word, the Armageddons wished now and then to interrupt our discourse, and to adduce such things as the Lord spake with the Father in His state of exinanition. But their tongues then adhered to their palates, as it was not permitted them to contradict the Word. But the bridles of their tongues being at length loosened, they cried out, 'You have spoken against the doctrine of our church, which is, that God the Father is to be approached immediately, and that we must believe in Him. You have thus made yourselves guilty of a violation of our faith: therefore go out from here; and if not, you shall be cast out.' And their minds being inflamed, from threats they proceeded to violence. But, by power then given us, we struck them with blindness; owing to which, not seeing us, they rushed forth into the plain, which was a desert: and they who appeared to you like apes upon horses, were the same as were seen by the boys out of the window like statues and idols, before whom the rest knelt."

CHAPTER TWENTIETH.

1. And I saw an angel coming down from heaven having the key of the abyss, and a great chain in his hand.

2. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him a thousand years;

3. And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no more until the thousand years were ended: and after this he must be loosed a little time.

4. And I saw thrones; and they sat upon them; and judgment was given unto them: and the souls of them that were beheaded for the testimony of Jesus, and for the Word of God, and who did not worship the beast, nor his image, nor receive his mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years.

5. And the rest of the dead lived not again until the thousand years were ended: this is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: upon these the second death has no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years.

7. And when the thousand years are ended, Satan shall be loosed out of his prison.

8. And shall go forth to seduce the nations that are in the four corners of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.

9. And they went up upon the breadth of the earth and surrounded the camp of the saints, and the beloved city; and fire came down from God out of heaven, and consumed them.

10. And the Devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are: and they shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them.

12. And I saw the dead, small and great, standing before God; and the books were opened: and another book was opened, which is the book of life; and the dead were judged from what was written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell gave up the dead which were in them; and they were judged every one according to their works.

14. And death and hell were cast into the lake of fire: this is the second death.

15. And if any one was not found written in the book of life, he was cast into the lake of fire.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The removal of those who are meant by the dragon (vers. 1–3); and then the ascent from the lower earth, of those who worshipped the Lord, and shunned evils as sins (vers. 4–6). The judgment upon those who had nothing of religion in their worship (vers. 7–9). The damnation of the dragon (vers. 10). The universal judgment upon the rest (vers. 11–15).

Contents of each Verse. "And I saw an angel coming down out of heaven, having the key of the abyss, and a great chain in his hand," signifies the Divine operation of the Lord into the lower regions, from the Divine power of shutting and opening, also of binding and loosing. "And he laid hold on the dragon, the old serpent, which is the Devil and Satan," signifies that they were held back who are meant by the dragon; who, because they think sensually and not

spiritually concerning what is of faith, are called the old serpent; and because they are in evils as to life, are called the Devil; and because they are in falsities as to doctrine, are called Satan. "And bound him a thousand years," signifies that they who are here meant by the dragon were withdrawn and torn away from the rest in the world of spirits, that there should be no communication with them for a while or for some time. "And cast him into the abyss, and shut him up, and set a seal upon him, that he should seduce the nations no more," signifies that the Lord altogether removed those who were in faith alone, and took away all their communication with others, lest they should inspire something of their heresy into those who would be elevated into heaven. "Until the thousand years were ended; and after this he must be loosed a little time," signifies that this is for a while or for some time, until they who were in truths from good should be taken up into heaven by the Lord, after which they who are meant by the dragon are to be loosed a short time, and communication with others is to be opened to them. "And I saw thrones, and they sat upon them, and judgment was given unto them," signifies that the truths of the Word, according to which all are judged, were opened; and that then they were taken up from the lower earth, who had been kept concealed by the Lord, lest they should be seduced by the dragon and his beasts. "And I saw the souls of them that were beheaded for the testimony of Jesus, and for the Word of God," signifies those who were rejected by them that are in falsities from their own intelligence, because they worshipped the Lord, and lived according to the truths of His Word. "And who did not worship the beast, nor his image, nor receive his mark upon their forehead and upon their hand," signifies who did not acknowledge and receive the doctrine of faith alone. "And they lived and reigned with Christ a thousand years," signifies who already are in conjunction with the Lord, and have been for some time in His kingdom. "And the rest of the dead lived not

again, until the thousand years were ended," signifies that beside those who have been spoken of, not any were taken up into heaven, until after the dragon was loosed, and they were then proved and explored as to what they were. "This is the first resurrection," signifies that salvation and eternal life is primarily to worship the Lord, and to live according to His precepts in the Word, because by these conjunction is effected with the Lord, and consociation with the angels of heaven. "Blessed and holy is he that hath part in the first resurrection," signifies that they who come into heaven have the happiness of eternal life and enlightenment by conjunction with the Lord. "Upon these the second death hath no power," signifies that they are not condemned. "But they shall be priests of God and of Christ," signifies because they are kept by the Lord in the good of love and hence in the truths of wisdom. "And shall reign with Him a thousand years," signifies that they were already in heaven, when the rest, who did not yet live again, that is, receive heavenly life, were in the world of spirits. "And when the thousand years are ended, Satan shall be loosed out of his prison," signifies that after these who had been hitherto concealed and guarded in the lower earth, were taken up into heaven by the Lord, and the New Christian Heaven was increased by them, all they who had confirmed falsities of faith in themselves were let loose. "And shall go forth to seduce the nations, which are in the four corners of the earth, Gog and Magog, to gather them together to battle," signifies that they who are here meant by the dragon, would draw to their party all from the whole earth in the entire world of spirits, who lived there in external natural worship only, and in no internal spiritual worship; and would excite them against those who worshipped the Lord, and lived according to His precepts in the Word. "The number of whom is as the sand of the sea," signifies the multitude of such. "And they went up upon the breadth of the earth, and surrounded the camp of the saints, and the beloved city," signifies that,

being excited by the dragonists, they would spurn every truth of the church, and endeavor to destroy all things of the New Church, and its very doctrine concerning the Lord and life. "And fire came down from God out of heaven, and consumed them," signifies that they perished by the lusts of infernal love. "And the devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ever and ever," signifies that they who were in evils as to life and in falsities as to doctrine were cast into hell. "And I saw a great white throne, and Him that sat upon it, from whose face the heaven and the earth fled away," signifies a universal judgment executed by the Lord upon all the first heavens, in which were those who were in civil and moral good and no spiritual good, and thus who simulated Christians in externals, but were devils in internals, which heavens with their earth were utterly dissipated, so that nothing of them appeared any more. "And I saw the dead, small and great, standing before God," signifies all who have died from the earth, and were now among those who were in the world of spirits, of whatever condition and quality, gathered together by the Lord to judgment. "And the books were opened, and another book was opened, which is the book of life," signifies that the interiors of the minds of them all were laid open, and by influx of light and heat from heaven were seen and perceived as to the quality of their affections which are of love or of the will, and hence as to the thoughts which are of faith or of the understanding, as well the evil as the good. "And the dead were judged from the things written in the books according to their works," signifies that all were judged according to their internal life in externals. "And the sea gave up the dead which were in it," signifies the external and natural men of the church called together to judgment. "And death and hell gave up the dead which were in them," signifies the men of the church impious at heart, who were in themselves devils and satans, called

together to judgment. "And they were judged every one according to his works," signifies here as before. "And death and hell were cast into the lake of fire," signifies that the impious at heart, who in themselves were devils and satans, and yet in externals like men of the church, were cast down into hell among those who were in the love of evil, and hence in the love of the falsity that agrees with the evil. "This is the second death," signifies that these have damnation itself. "And if any one was not found written in the book of life, he was cast into the lake of fire," signifies that they who did not live according to the Lord's precepts in the Word, and did not believe in the Lord, were condemned.

THE EXPLANATION.

840. *And I saw an angel coming down from heaven, having the key of the abyss, and a great chain in his hand*, signifies the Lord's operation into the lower regions from the Divine power of shutting and opening, also of binding and loosing. By an angel coming down from heaven the Lord is meant (see n. 5, 170, 344, 465, 657, 718); also the Lord's operation (n. 415, 631, 633, 649); here into the lower regions, because He is said to come down. By his having the key of the abyss is signified the Divine power of opening and shutting hell (see n. 62, 174): and by his having a great chain in his hand is signified the endeavor and hence the act of binding and loosing. Hence it follows, that there was no key nor chain in the Lord's hand, but that it so appeared to John was a representative of the Lord's Divine Power. The opening of hell and the shutting of it is also treated of two or three times in this chapter.

841. *And He laid hold on the dragon, the old serpent, which is the Devil and Satan*, signifies that they were held back who are meant by the dragon, who, because they think sensually and not spiritually concerning the things of faith, are called the old serpent; and because they are in evils as to life, are

called the Devil; and because they are in falsities as to doctrine, are called Satan. Who they are that are meant by the dragon, may be seen above (n. 537). He is here as well as there called the old serpent, the Devil, and Satan, because a serpent signifies those who think sensually and not spiritually (n. 455, 550); the Devil, those who are in evils as to life; and Satan, those who are in falsities as to doctrine (n. 97, 550). For all those who do not go to the Lord immediately, think sensually of the things of the church, and cannot think spiritually; for the Lord is the light itself (n. 796, 797); therefore they who do not go to the Lord immediately, cannot think from spiritual light, which is the light of heaven, but from natural light separated from spiritual light, which is to think sensually. Hence they are called the old serpent. They who do not go to the Lord immediately, nor shun evils as sins, remain in sins; hence it is that the dragon is called the Devil: and as the same are in falsities as to doctrine, therefore the dragon is called Satan.

842. *And bound him a thousand years*, signifies that they who are here meant by the dragon were withdrawn and torn away from the rest in the world of spirits, that there should be no communication with them for a while or for some time. That by binding is here signified to draw back and tear away from the rest in the world of spirits, that there should be no communication with them, will be seen in the paragraph next following. By the thousand years are not meant a thousand years, but for a while or for some time, because a thousand, without other numbers added, signifies this in the spiritual world. He who believes that a thousand years signify a thousand years, does not know that all the numbers in the Word signify things; and so he may be misled, especially in the Apocalypse, concerning the sense of matters, where numbers occur; as, 5, 7, 10, 12, 144, 666, 1200, 1600, 12000, 144000, and many others: in the latter of which numbers a thousand signifies only something qualifying; and when a thousand is applied to designate times, it signifies

somewhat more: but where it is mentioned alone, as here, it signifies a while or for some time. That it is so, has been told me from heaven; where, in the Word which is there, no number is read, but the thing instead of the number; and instead of a thousand a while. They wonder there, that when the men of the church have seen so many numbers in the Apocalypse, which cannot but signify things, they have still adhered to the conjectures of the chiliasts or millennialists, and have thereby impressed upon themselves vain notions respecting the last state of the church.

843. *And cast him into the abyss, and shut him up, and set a seal upon him, that he might seduce the nations no more*, signifies that the Lord altogether removed those who were in faith alone, and took away all their communication with others, lest they should inspire something of their heresy into those who would be elevated into heaven. By the dragon those who are in falsities of faith are here meant, as just above (n. 842). It is said of the dragon, that he was seized, bound, cast into the abyss, shut up, and a seal set upon him: and by this is signified that he was altogether removed, and that all communication between him and others was cut off. By his being seized is signified that they who are meant by him were collected together and held back: by his being bound is signified that they were withdrawn and torn away: by his being cast into the abyss is signified that they were let down towards hell: by his being shut up is signified that they were altogether removed: by a seal being set upon him is signified that communication with others was altogether taken away. The reason that the dragon was altogether removed for a while, is that they who had been kept concealed by the Lord might be taken up from the lower earth, who are treated of vers. 4–6; lest they should be seduced by the dragonists when they were being taken up: therefore it is said also, that he should seduce the nations no more, by which is signified that he should not inspire into them any thing of his heresy. This was done in the world of spirits, which is midway be-

tween heaven and hell, because there the evil communicate with the good; and in that world the good are prepared for heaven, and the evil for hell; and the good are there proved by some companionship with the evil, and are explored as to what and how steadfast they are. By the nations which he should not seduce, the good are meant. That they who are in good as to the life are meant by nations, and in the opposite sense the evil, may be seen above (n. 483). From this it may be evident, that by his casting him into the abyss, and shutting him up, and setting a seal upon him, is signified that the Lord altogether removed those who were in falsities of faith, and took away all their communication with others, lest they should inspire something of their heresy into those who should be taken up into heaven.

844. *Until the thousand years should be ended, and after this he must be loosed a little time*, signifies that this is for a while or for some time, until they who were in truths from good should be taken up into heaven by the Lord, after which they that are meant by the dragon are to be loosed for a short time, and communication with others is to be opened to them. By the thousand years being ended is signified for a while or a certain time, because by a thousand years are not signified the thousand years, but a while or some time, as above (n. 842). By *he must be loosed for a little time*, is signified that after that they who are meant by the dragon, described above, are to be loosed from their confinement, and then communication with others is to be opened to them. That this is signified, is manifest from what is said above, and thus from the series of the things, and from the connection with what follows in the spiritual sense. In what now follows, from vers. 4–6, they are treated of who were taken up by the Lord into heaven, for whose sake the dragon was removed and shut up.

845. *And I saw thrones, and they sat upon them, and judgment was given unto them*, signifies that the truths of the Word, according to which all are judged, were opened, and

that then they were taken up from the lower earth, who had been kept concealed by the Lord, lest they should be seduced by the dragon and his beasts. This is signified by these words, because by the thrones upon which they sat are not signified thrones, but judgment according to the truths of the Word. That judgment is represented by the thrones seen in heaven, may be seen above (n. 229). That nothing else is signified by the thrones upon which the twenty-four elders sat, and by those upon which the twelve Apostles are to sit; and that all are judged according to the truths of the Word, may also be seen above (n. 233). Hence it is manifest, that by judgment being given to them is signified that judgment was given to the truths of the Word. They who were taken up from the lower earth into heaven by the Lord are they who had been kept concealed there in the mean time, lest they should be seduced by the dragon and his beasts: because this is said of the souls of them that were beheaded and concerning the dead, as described presently; not that they were dead to themselves, but to others. The place where they were kept concealed is called the lower earth, which is next above the hells, under the world of spirits; and there, by communication with heaven and by conjunction with the Lord, they are in safety. There are many such places; and they live there cheerfully among themselves, and worship the Lord; nor do they know any thing about hell. They who are there are from time to time taken up by the Lord into heaven after a final judgment; and when they are taken up, they who are meant by the dragon are removed. It has very often been given me to see them taken up, and consociated with the angels in heaven. This is meant in the Word by the sepulchres being opened, and the dead being raised.

846. *And I saw the souls of them that were beheaded for the testimony of Jesus and for the Word of God*, signifies they who were rejected by them that are in falsities from their own intelligence, because they worshipped the Lord, and

lived according to the truths of His Word. By *the souls of them that were beheaded for the testimony of Jesus and for the Word of God*, are meant men after death who are then called spirits, or men clothed with a spiritual body, who have been kept concealed by the Lord in the lower earth, until the evil were removed by the final judgment. They are called the beheaded or smitten with the axe because they are rejected by them that are in falsities from their own intelligence; who are all that are in evils and thence falsities, or in falsities and through them in evils, and yet in Divine worship in externals. That that falsity is signified by the axe, will be seen in the following paragraph. By the testimony of Jesus and the Word of God is signified the acknowledgment of the Lord's Divine in His Human, the same as by these passages above: *John testified the Word of God and the testimony of Jesus Christ* (Apoc. i. 2). Michael and his angels overcame the dragon *by the blood of the Lamb and the word of their testimony* (xii. 11). *The dragon went away to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ* (xii. 17). *I am the fellow-servant of thy brethren that have the testimony of Jesus Christ: the testimony of Jesus is the spirit of prophecy* (xix. 10). That the acknowledgment of the Lord's Divine in His Human, and a life according to the truths of His Word, in particular according to the precepts of the Decalogue, is signified by these things, may be seen in the explanations of these passages. These souls are the same as those of whom these things are said above: *I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they held: and they cried with a great voice, saying, How long, O Lord, who art holy and true, dost Thou not judge and avenge our blood on them that dwell upon the earth: and to every one of them were given white robes; and it was said unto them, that they should rest yet for a little time, until their fellow-servants and their brethren, who should be killed as they were, should be fulfilled* (vi. 9–11): which may be seen explained n. 325–329.

847. It is said in the Word in many places, that some were slain, pierced, or dead; and yet it is not meant that they were slain, pierced, and dead; but that they were rejected by those who are in evils and falsities; see n. 59, 325, 589. The same is signified by the dead in the following verse, where it is said that *the rest of the dead lived not again, until the thousand years were ended:* from which it is manifest, that by those who are called the beheaded or smitten with an axe are signified they that were rejected by them that are in falsities from their own intelligence. That falsity from one's own intelligence is signified by an axe, is manifest from these passages: *The customs of the nations are vanity, though one cut down a tree from the forest, the work of the hands of the workman with the axe* (Jer. x. 3). *The voice of Egypt shall go like a serpent; they have come with axes as hewers of wood* (Jer. xlvi. 22). *He is known as lifting up axes upon the thicket of trees, and already do they beat down the carvings of it with the axe and hammers; they have profaned the dwelling-place of Thy name to the earth* (Ps. lxxiv. 5–7). *When thou shalt besiege a city, thou shalt not destroy the trees thereof by smiting the axe against them* (Deut. xx. 19). By the axe in these places is signified falsity from one's own intelligence: the reason is, because by iron is signified truth in ultimates, which is called sensual truth; which, when it is separated from rational and spiritual truth, is turned into falsity. That it is falsity from one's own intelligence, is because the sensual is in what belongs to one's self (see n. 424). On account of this signification of iron and axe, it was commanded that if an altar of stone should be built, it should be built of whole stones, and that iron should not be lifted up upon the stones, lest it should be profaned (Deut. xxvii. 5): therefore also these things are said of the temple at Jerusalem: *The house itself was built of whole stone; neither hammers nor the axe, nor any instrument of iron, were heard in the house when it was building* (1 Kings vi. 7); and on the other hand, where a graven image is treated of, by which fal-

sity from one's own intelligence is signified, it is said that *he maketh it with iron, with tongs, or with the axe and hammers* (Isa. xliv. 12). That falsity from one's own intelligence is signified by a graven image and an idol, may be seen above (n. 459).

848. *And who did not worship the beast nor his image, nor receive his mark upon their forehead and upon their hand,* signifies those who did not acknowledge and receive the doctrine of faith alone, as is manifest from what was explained above (n. 634), where are similar words.

849. *And they lived and reigned with Christ a thousand years,* signifies who already are in conjunction with the Lord, and have been for some time in His kingdom. Who lived with Christ signifies, who were in conjunction with the Lord, because these live. Who reigned with Christ signifies who were in His kingdom, as explained presently. That by a thousand years is signified for some time, may be seen above (n. 842). These things are said of those who worshipped the Lord in their life in the world, and lived according to His precepts in the Word, and were guarded after death, lest they should be seduced by the dragonists; and thus who had already for some time been conjoined to the Lord, and consociated with the angels of heaven, as to their interiors. That to reign with the Lord is not to reign with Him, but to be in His kingdom by conjunction with Him, may be seen above (n. 284). For the Lord alone reigns; and every one in heaven, who is in an employment, discharges his office in his society as in the world, but under the Lord's auspices. They act indeed as of themselves; but as they regard uses primarily, they act from the Lord, from whom is all use.

850. *And the rest of the dead lived not again, until the thousand years were ended,* signifies that beside these who have been spoken of, not any were taken up into heaven, until after the dragon was loosed, and they were then proved and explored as to what they were. By the rest of the dead are

signified those who were also rejected by those who are in faith alone, because they worshipped the Lord, and lived according to His precepts, but were not yet proved and explored as to their quality. That these are signified by the dead here, may be seen above (n. 847): for all, after departure out of the world, first come into the world of spirits, which is in the midst between heaven and hell, and are there proved and explored, and so prepared, the evil for hell, and the good for heaven. It is said of these, that they lived not again; that is, were not yet thus conjoined to the Lord, and consociated with the angels of heaven, as the former were. That many were also saved afterwards, is manifest from vers. 12–15 of this chapter; where it is said that the book of life was also opened: and if any one was not found written in the book of life, he was cast into the lake of fire.

851. *This is the first resurrection*, signifies that salvation and eternal life is primarily to worship the Lord, and to live according to His precepts in the Word, because by these conjunction is effected with the Lord and consociation with the angels of heaven. All these things are signified by this is the first resurrection, because it follows as a conclusion from what goes before, and hence involves them. The preceding things which these words involve, are contained in vers. 4, and something also in vers. 5. In the fourth verse they are these: *He saw the souls of them that were beheaded for the testimony of Jesus and for the Word of God, and who did not worship the beast, nor his image, nor receive his mark upon their forehead and upon their hand, and they lived and reigned with Christ.* That by the souls of them that were beheaded for the testimony of Jesus Christ and for the Word of God, they are signified who were rejected by them that were in falsities from their own intelligence, because they worshipped the Lord and lived according to His precepts in the Word, may be seen above (n. 846, 847): that by their not worshipping the beast nor his image, nor receiving his mark upon their forehead and upon their hand, is signified

that they rejected the heresy of faith alone, may be seen above (n. 848): and that by their living and reigning with Christ a thousand years, is signified that they have conjunction with the Lord and consociation with the angels of heaven, may be seen above (n. 849). These, therefore, are the things involved in *this is the first resurrection.* By resurrection is signified salvation and eternal life; and by the first is not meant a first resurrection, but the real and primary thing of resurrection, thus salvation and eternal life. For there is only one resurrection to life; a second is not given: for which reason, neither is a second resurrection anywhere mentioned. For they who are once conjoined to the Lord, are conjoined to Him for ever, and are in heaven; for the Lord says, *I am the Resurrection and the Life; he that believeth in Me, though he die, shall live; every one that liveth and believeth in Me, shall never die* (John xi. 25, 26). That this is meant by the first resurrection, is evident also from the verse now following.

852. *Blessed and holy is he that hath part in the first resurrection,* signifies that they who come into heaven have the happiness of eternal life (n. 639); and he is said to be holy who has enlightenment in Divine truths by conjunction with the Lord: for the Lord alone is holy; and the Divine proceeding from Him, from which is enlightenment, is called the Holy Spirit (n. 173, 586, 666). By the first resurrection is signified elevation into heaven by the Lord, and thus salvation; as just above (n. 851). Hence it is manifest, by *blessed and holy is he that hath part in the first resurrection* is signified that they who come into heaven have the happiness of eternal life, and enlightenment by conjunction with the Lord.

853. *Upon these the second death hath no power,* signifies that they are not condemned. By the second death nothing else is signified but spiritual death, which is damnation. For the first death is natural death, which is the death of the body; but the second death is spiritual death, which is the death of the soul; and that this is damnation, is known:

and as the second death is damnation, and the first death is the decease, and this latter death is not spiritual, therefore the first death is nowhere named in the Apocalypse; but the second death is in this chapter also at vers. 14; also in the following (xxi. 8); and likewise before (chap. ii. 11). He who does not observe this, may easily believe that there are two spiritual deaths, because the second is mentioned; when yet there is only one spiritual death, which is here meant by the second death: in like manner that there are two resurrections, because the first is mentioned; when yet there is only one resurrection: therefore neither is a second resurrection anywhere mentioned; see above (n. 851). It is manifest from this, that by *upon these the second death hath no power*, is signified that they are not condemned.

854. *But they shall be priests of God and of Christ*, signifies because they are kept by the Lord in the good of love and hence in the truths of wisdom. By priests in the Word are meant they who are in the good of love, and by kings they who are in the truths of wisdom; hence it is said above, *Jesus Christ hath made us kings and priests* (Apoc. i. 6); and likewise, *the Lamb hath made us kings and priests, that we may reign upon the earth* (v. 10): and it can manifestly be seen, that the Lord will not make men kings and priests, but that He will make angels of those who shall be in the truths of wisdom and the good of love from Him. That they who are in the truths of wisdom from the Lord are meant by kings, and that the Lord is called a King from the Divine truth, may be seen above (n. 20, 483, 664, 830); but that they who are in the good of love from the Lord are meant by priests, is because the Lord is Divine love and Divine wisdom, or what is the same, Divine good and Divine truth; and the Lord from Divine love or Divine good is called a Priest, and from Divine wisdom or Divine truth is called a King. Hence it is, that there are two kingdoms into which the heavens are distinguished, the celestial and the spiritual: and the celestial kingdom is called the Lord's priestly king-

dom, for the angels there are recipients of Divine love or Divine good from the Lord; and the spiritual kingdom is called the Lord's royal kingdom, for the angels there are recipients of Divine wisdom or Divine truth from the Lord: but more on these two kingdoms may be seen above (n. 647, 725). It is said that they are recipients of Divine good and Divine truth from the Lord, but it is to be known that they are perpetually recipients, for the Divine good and Divine truth cannot be appropriated to any angel or man, so as to be his, only so as to appear as his, because they are Divine; therefore, no angel or man can produce from himself any good or truth, which is good and truth in itself: from which it is manifest, that they are held in good and truth by the Lord, and that continually; and therefore if one comes into heaven, and thinks that good and truth are appropriated to him as his, he is forthwith let down from heaven, and instructed. It may now be evident from these things, that by *they shall be priests of God and of Christ*, is signified because they are kept by the Lord in the good of love, and hence in the truths of wisdom. That they who are in the good of love from the Lord are meant by priests in the Word, may be evident from many passages there; and as they are adduced in the *Heavenly Arcana*, published at London, I will only present the following extracts from that work: That priests represented the Lord as to Divine good (n. 2015, 6148). That the priesthood was representative of the Lord as to the work of salvation, because this was from the Divine good of His Divine love (n. 9809). That the priesthood of Aaron, His sons, and the Levites, was representative of the Lord's work of salvation in successive order (n. 10017). That hence by the priests and by the priesthood the good of love from the Lord is signified (n. 9806, 9809). That by the two names, Jesus and Christ, the priesthood as well as the royalty of the Lord is signified (n. 3004, 3005, 3009). That priests must administer ecclesiastical things, and kings civil things (n. 10793). That priests must teach truths, and by

them lead to good, and so to the Lord (n. 10794). That they must not claim to themselves authority over the souls of men (n. 10795). That to the priests belong dignity for the sake of holy things, but that they must not attribute the dignity to themselves, but to the Lord, from whom alone the holy things are; because the priesthood is not in the person, but is adjoined to the person (n. 10796, 10797). That priests who do not acknowledge the Lord, signify in the Word the contrary things (n. 3670).

855. *And they shall reign with Him a thousand years*, signifies that they were already in heaven, when the rest who did not yet live again, that is, receive heavenly life, were in the world of spirits. By reigning with Christ is not signified to reign with Him, but to be in His kingdom, or in heaven; see above (n. 284, 849): by a thousand years are not meant a thousand years, but for a while is signified, as above (n. 842). That the thousand years signify nothing else but that space of time which was between the shutting up of the dragon in the abyss, and his release, is manifest; because it is said that he was cast into the abyss, was shut up, and that a seal was set upon him a thousand years, and then that he was loosed (vers. 3–7). This same space of time is also signified here; therefore, by their reigning with Christ a thousand years is signified that they were already in heaven, while the rest of the dead who did not yet live again, described in verse 5, were in the world of spirits. But they who do not know that by the numbers in the Apocalypse are not meant numbers but things, do not comprehend these things. I can assert that the angels do not understand any number naturally, as men do, but spiritually; and indeed, that they do not know what a thousand years are, only that it is some interval of time, small or large, which cannot be expressed otherwise than by a while.

856. *And when the thousand years are ended, Satan shall be loosed out of his prison*, signifies that after they who had been hitherto kept concealed and guarded in the lower earth,

were taken up by the Lord into heaven, and the New Christian Heaven was increased by them, all those who had confirmed falsities of faith in themselves were let loose. When the thousand years were ended, signifies after they who had hitherto been kept concealed and guarded in the lower earth were taken up into heaven by the Lord. This is signified by when the thousand years were ended, because the salvation of those who worshipped the Lord and who lived according to His precepts is alone treated of in verses 4–6, which precede; and this space of time is meant by the thousand years. That they were taken up from the lower earth is not indeed said, but still it is manifest from chapter vi. 9–11, where they were seen under the altar; and under the altar is in the lower earth: therefore they are also called here priests of God and of Christ (vers. 6; see above, n. 854). Nor is it here said, that the New Christian Heaven was increased by them: still, however, this is manifest from chap. xiv., where the New Christian Heaven is treated of; as may be seen from what is explained there, especially n. 612, 613, 626, 631, 647, 659, 661. That by Satan's being loosed out of his prison, is signified that they who had confirmed themselves in faith alone as to doctrine were let loose, is because the dragon is here called Satan, and not at the same time the Devil, as above (vers. 2); and by the dragon as the Devil are meant they who were in evils of life, and by the dragon as Satan are meant they who were in falsities of faith; see above (n. 841). But the quality of these respectively will be seen in the following paragraph.

858. *And shall go forth to seduce the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle*, signifies that they who are here meant by the dragon would draw to their party all from the whole earth in the entire world of spirits, who lived there in external natural worship only, and in no internal spiritual worship, and would excite them against those who worshipped the Lord, and lived according to His precepts in the Word.

By his going forth to seduce the nations that are in the four corners of the earth, is signified that they who are meant by the dragon, who are spoken of just above (n. 856), would draw to their party all who were in the whole world of spirits: by seducing is here signified to draw to their party: by nations are signified as well the good as the evil (n. 483): by the four corners of the earth is signified the whole spiritual world (n. 342), here they who are in the whole world of spirits, which is in the midst between heaven and hell, and where all after their departure from the earth, first come together, spoken of n. 784, 791: for they who were in hell could not come into the sight of the dragon, nor they who were in the heavens. By Gog and Magog are signified they who are in external natural worship separated from internal spiritual worship, who are treated of in the following paragraph: by gathering them together to battle is signified to excite them that are meant by the nations against those who worship the Lord and live according to His precepts in the Word; since all who do not worship the Lord, and do not live according to His precepts, are evil; and the evil act as one with the dragon or the dragonists. That by war is meant spiritual war, which is that of falsity against truth, and of truth against falsity, may be seen above (n. 500, 586).

859. That they who are in external worship and not in any internal worship are meant by Gog and Magog, may be evident in Ezekiel, from chapter xxxviii., where Gog is treated of from the beginning to the end; and from chapter xxxix., vers. 1–16. But that they are signified by Gog and Magog, is not clearly manifest there except through the spiritual sense, which, as it has been disclosed to me, shall be opened: first, what the things contained in these two chapters signify. In the thirty-eighth chapter of Ezekiel they are treated of who are in the literal sense of the Word only, and in worship which is external without an internal, who are Gog (vers. 1, 2): that each and every thing of that worship is to perish (vers. 3–7): that that worship will take

possession of the church, and vastate it; and so it will be in externals without internals (vers. 8–16): that the state of the church will thereby be changed (vers. 17–19): that hence the truths and goods of religion will perish, and falsities succeed (vers. 20–23). The thirty-ninth chapter of the same, treats of those who are in the sense of the letter of the Word alone, and in external worship: that they will come into the church which is Gog, but that they will perish (vers. 1–6): that this will be done when the Lord comes and institutes a church (vers. 7–8): that this church will then disperse all their evils and falsities (vers. 9, 10): that it will altogether destroy them (vers. 11–16): that the New Church to be established by the Lord will be informed in truths and goods of every kind, and imbued with goods of every kind (vers. 17–21): and that the former church will be destroyed on account of evils and falsities (vers. 23, 24): that a church will then be gathered by the Lord from all nations (vers. 25–29). But something shall be said of those who are in external worship without internal spiritual worship. They are those who frequent churches on the sabbath and festival days; sing psalms and pray at such times; listen to the preachings: and attend to the eloquence, and little if at all to the matter; and are somewhat moved by prayers uttered with affection; as, that they are sinners; and do not reflect at all upon themselves and their life; also they receive yearly the sacrament of the Holy Supper; offer prayers morning and evening, and pray also at dinner and supper; and discourse sometimes also about God, about heaven, and eternal life; and know how to repeat at such times some passages from the Word, and to appear like Christians, though they are not: for, after they have done all these things, they make nothing of adulteries and obscenities, of revenges and hatreds, of clandestine thefts and depredations, of lies and slanders, and of lusts and intentions of evils of every kind. They who are such do not believe in any God, still less in the Lord. If they are questioned as to what the good and truth of religion are, they do not know at

all, and think that it is not of much importance that they should know: in a word, they live to themselves and the world, and thus to their liking and their body, and not to God and the neighbor, and thus not to the spirit and the soul: from which it is manifest that their worship is external without internal worship. These also are prone to receive the heresy of faith alone, especially when they hear that a man cannot do good of himself, and that they are not under the yoke of the law. Hence it is said that the dragon shall go forth to seduce the nations, Gog and Magog. By Gog and Magog are also signified in the Hebrew language a roof and a floor, which are external.

860. *The number of whom is as the sand of the sea*, signifies the multitude of such. Their multitude is compared to the sand of the sea, because by the sea the external of the church is signified (n. 403, 404, 420, 470); and by the sand that which is not serviceable for any use in the sea, but to make its bottom. Because their number is so vast, therefore the valley of their burial is called *the multitude of Gog;* and the name of the city where they are, *Multitude* (Ezek. xxxix. 15, 16).

861. *And they went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city*, signifies that being excited by the dragonists, they would spurn every truth of the church, and endeavor to destroy all things of the New Church, and its very doctrine concerning the Lord and life. By going up on the breadth of the earth is signified to spurn every truth of the church; for by going up on is signified to climb over and to pass by, and thus to spurn: and by the breadth of the earth is signified the truth of the church, as explained in what follows: by surrounding the camp of the saints is signified to besiege and to wish to destroy all things of the New Church, as shown in the following paragraph: and by the beloved city is signified the doctrine of the New Church. That the doctrine of the church is signified by a city may be seen above (n. 194, 501, 502,

712); which is called beloved, because it treats of the Lord and of life; for it is the doctrine of the New Jerusalem which is here meant. That this is signified by these words, no one can see except by the spiritual sense of the Word: for it cannot come into the thought of any one that the truth of the church is signified by the breadth of the earth; and that all the things of the New Church, as well its truths as its goods, are signified by the camp of the saints; and that its doctrine is signified by the city. Lest the mind, therefore, should remain in doubt, it is necessary to demonstrate what breadth and what the camp of the saints signify in the spiritual sense; from which it may afterwards be seen, that such is the sense of these words. The breadth of the earth signifies the truth of the church, because there are four quarters in the spiritual world, the east, west, south, and north; and the east and west make its length and the south and north its breadth: and because they who are in the good of love dwell in the east and west, therefore also good is signified by the east and west, and so by length; and because they who are in the truths of wisdom dwell in the south and north, therefore also truth is signified by the south and north, and so by breadth. But on this more may be seen in the work on *Heaven and Hell*, published at London, 1758 (n. 141–153). That truth is signified by breadth may be evident from these passages in the Word: *O Jehovah, Thou hast not shut me up into the hand of the enemy, Thou hast made my feet to stand in a broad place* (Ps. xxxi. 8). *I called upon Jah in straitness, He answered me in a broad place* (Ps. cxviii. 5). *Jehovah led me forth into a broad place, He delivered me* (Ps. xviii. 19). *I am He that raiseth up the Chaldeans, a nation bitter and swift, that walketh in the breadths of the earth* (Hab. i. 6). *Ashur shall pass through Judah, he shall overflow and go over, and the stretching out of his wings shall fill the breadth of the land* (Isa. viii. 8). *Jehovah shall feed them as a sheep in a broad place* (Hos. iv. 16; beside other places, as Ps. iv. 1; lxvi. 12; Deut. xxxiii. 20). Nor is any thing else sig-

nified by the breadth of the city New Jerusalem (Apoc. xxi. 16): for since the New Church is meant by the New Jerusalem, by its length and breadth cannot be signified length and breadth, but its truth and good; for these are of the church. As also in Zechariah, *I said unto the angel, Whither goest thou? and he said, To measure Jerusalem, to see what is the breadth thereof and what is the length thereof* (ii. 2). So by the breadth and length of the new temple and new earth, in Ezekiel, chap. xl., xli., xlii., xliii., xliv., xlv., xlvi., xlvii. So also by the length and breadth of the altar of burnt-offering, of the tabernacle, of the table upon which was the bread, of the altar of incense, and of the ark: and likewise by the length and breadth of the temple at Jerusalem, and of many other things described by measures.

862. It has been said that by their surrounding the camp of the saints and the beloved city is signified that they endeavored to destroy all things of the New Church, as well its truths as its goods and its very doctrine concerning the Lord and life; as was said in the preceding paragraph. These things are signified because by the camp of the saints all the truths and goods of the church which is the New Jerusalem are signified. That a camp in the spiritual sense signifies all things of the church, which rank themselves among its truths and goods, may be evident from these passages: *The sun and the moon were darkened, and the stars withdrew their shining; Jehovah uttered His voice before His army, for His camp is very great, for strong is he that doeth His word* (Joel ii. 10, 11). *I will encamp about My house because of the army* (Zech. ix. 8). *God hath scattered the bones of them that encamp against me, because God cast them off* (Ps. liii. 5). *The angel of Jehovah encampeth about them that fear Him, and delivereth them* (Ps. xxxiv. 7). The angels of God met Jacob, and Jacob said, *This is the camp of God; therefore he called the name of that place Mahanaim*, the two camps (Gen. xxxii. 2, 3; beside other places, as Isa. xxix. 3; Ezek. i. 24; Ps. xxvii. 3). That by an army in the Word the

truths and goods of the church, and also its falsities and evils, are signified, may be seen, n. 447, 826, 833; hence also by a camp. Since the church as to all its truths and goods is signified by the children of Israel and their twelve tribes (n. 349, 350), they were therefore called the army of Jehovah (Exod. vii. 4; xii. 41, 51); and where they were assembled and encamped they were called a camp, as Lev. iv. 12; viii. 17; xiii. 46; xiv. 8; xvi. 26, 28; xxiv. 14, 23; Num. i.; ii.; iii.; iv. 4, etc.; v. 2–26; ix. 17 to the end; x. 2–29; xi. 31, 32; xii. 14, 15; xxi. 19–25; xxxiii. 1–49; Deut. xxiii. 10–15; Am. iv. 10. From this it is now manifest, that by their surrounding the camp of the saints and the beloved city, is signified that they endeavored to destroy all the truths and goods of the New Church which is the New Jerusalem, and also its doctrine concerning the Lord and life. The like is signified by this in Luke: *When ye shall see Jerusalem surrounded by armies, then know that the devastation is near; at length shall Jerusalem be trodden down by the nations, until the times of the nations shall be fulfilled* (xxi. 20, 24). This is concerning the consummation of the age, which is the last period of the church: the church is also signified here by Jerusalem. That Gog and Magog, that is, they that are in external worship separate from internal, will then invade the church, and endeavor to destroy it, is also said in Ezekiel xxxviii. 8, 9, 11, 12, 15, 16; xxxix. 2: and that there will then be a New Church from the Lord (vers. 16 to the end).

863. *And fire came down from God out of heaven, and consumed them,* signifies that they perished by the lusts of infernal love. By the fire coming down from heaven, which consumed them, the lusts of evils, or of infernal love, are signified, as above (n. 494, 748); since they who are in external worship separate from internal worship are in evils of every kind and in lusts, because the evils with them have not been removed by any actual repentance (n. 859). It is said that fire came down from God out of heaven; and it was so done in ancient times, when all the things of the church were

represented before their eyes, consequently when the churches were representative: but at this day, when representatives have ceased, the like is said, and by it the same is signified, as formerly, when it was represented. That fire came down out of heaven upon them that profaned holy things, may be seen above (n. 494, 748). The like is said of Gog and Magog in Ezekiel: *I will cause it to rain fire and brimstone upon Gog, and upon his wings, and upon many people that are with him* (xxxviii. 22). *I will send fire upon Magog* (xxxix. 6).

864. *And the devil that seduced them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and they shall be tormented day and night for ever and ever*, signifies that they who were in evils as to life and in falsities as to doctrine were cast into hell, where they will be infested interiorly by the love of their falsity and by the lusts of their evil continually for ever. By the devil that seduced them is meant the dragon, as is manifest from what goes before; and they in general are meant by the dragon, who are in evils as to life and in falsities as to doctrine (n. 841). The devil that seduced them is said, that it might be known that it was the dragon; because he seduced, as is manifest from vers. 2, 3, 7, 8 of this chapter. By the lake of fire into which he was cast is signified hell where are the loves of falsity and the lusts of evil (n. 835). By the beast and the false prophet are signified they who are in faith alone both in life and in doctrine, as well the unlearned as the learned; by the beast the unlearned, and by the false prophet the learned (n. 834). By being tormented day and night is signified to be interiorly infested continually; and by for ever and ever, to eternity. And as it is said that they were cast into the lake of fire and brimstone, and thereby is signified where the loves of falsity and the lusts of evil are (n. 835), it is these by which they are interiorly infested: for every one in hell is tormented by his love and its lusts; for these make the life of every one there, and the life is tor-

mented: therefore there are degrees of torment there, according to the degrees of the love of evil, and thence of falsity.

865. *And I saw a great white throne, and Him that sat upon it, from whose face the heaven and the earth fled away*, signifies a universal judgment executed by the Lord upon all the first heavens, in which were they who were in civil and moral good and no spiritual good, and who thus simulated Christians in externals, but were devils in internals; which heavens with their earth were utterly dissipated, so that nothing of them appeared any more. Before these things are explained in order according to the letter, something is to be premised concerning the universal judgment here treated of. From the time when the Lord was in the world, when He executed a final judgment in person, it has been permitted that they who were in civil and moral good, though in no spiritual good, whence they appeared in externals like Christians, but in internals were devils, should remain longer than the rest in the world of spirits, which is midway between heaven and hell: and it was at length granted them to make for themselves homes there, and likewise, by the abuse of correspondences and by fantasies, to form for themselves as it were heavens; which also they formed in great abundance. But when they were multiplied to such a degree that they intercepted spiritual light and heat between the higher heavens and men on earth, the Lord then executed a final judgment, and dissipated those imaginary heavens: which was so done that the externals by which they simulated Christians were taken away, and the internals in which they were devils were opened; and they were then seen as they were in themeslves: and they who were seen to be devils were cast into hell, each one according to the evils of his life. This was done in the year 1757. But more may be seen concerning this universal judgment in the little work on the *Final Judgment*, published in London, 1758, and in the *Continuation* concerning it, published at Amsterdam, 1763. Now to the explanation: By the great white throne and Him

that sat upon it is signified the universal judgment executed by the Lord: by a throne heaven and also judgment are signified (n. 229): by Him that sat upon the throne the Lord is meant (n. 808 at the end). The throne appeared white, because the judgment was executed from Divine truths; for white is predicated of truths (n. 167, 379). The throne appeared great, because the judgment was executed also from the Divine good; for great is predicated of good (n. 656, 663). *From whose face the earth and the heaven fled away*, signifies that those heavens which they had made for themselves, which were spoken of just above, together with their earths, were dissipated. For in the spiritual world there are earths just as in the natural world (see n. 260, 331): but like all things there the earths also are from a spiritual origin. *And there was found no place for them*, signifies that the heavens with their earths were so entirely dissipated that nothing of them appeared any more. It may be evident from this, that by *I saw a great white throne and Him that sat upon it, from whose face the earth and the heaven fled away, and there was found no place for them*, is signified a universal judgment executed by the Lord upon all the former heavens in which were they who were in civil and moral good and in no spiritual good, and who thus in externals simulated Christians, but in internals were devils; which heavens with their earths were utterly dissipated, so that nothing of them appeared any more.

866. *And I saw the dead small and great standing before God*, signifies all who have died from the earth and were now among those who were in the world of spirits, of whatever condition and quality, gathered together by the Lord to judgment. By the dead are signified all who have deceased from the earth, or who have died as to the body; who are further treated of below: by small and great is signified of whatever condition and quality, as n. 604: by standing before God, that is, before Him that sat upon the throne, is signified to be presented and gathered together for judgment.

By the dead in the Word the same is signified as by death, and by deaths various things are signified: for by death is signified not only the extinction of the natural life, which is the decease, but also the extinction of spiritual life, which is damnation. By death is also signified the extinction of the loves of the body, or the lusts of the flesh; after which there is a renewal of life. So, too, by death is signified resurrection, because a man after death immediately rises. By death is also signified neglect, non-acknowledgment, and rejection by the world. But in the most general sense the same is signified by death as by the devil, therefore also the devil is called death; and by the devil is meant the hell where they are who are called devils: hence also by death is meant evil of the will, which makes a man to be a devil. In this last sense death is to be understood in the following verse, where it is said that death and hell gave up their dead, and that they were cast into the lake of fire. From this it may be evident, who are signified by the dead in the various senses: here are signified all those who had left the world, or had died from the earth, and were then in the world of spirits. It is said, in the world of spirits, because into that all come first after death, and are prepared there, the good for heaven, and the evil for hell; and they tarry there, some only for a month, or a year, and some for ten and even to thirty years: and they to whom it was granted to make to themselves as it were heavens, for some centuries; but at this day not beyond twenty years. There is a vast multitude there; and there are societies there, as in the heavens and in the hells: concerning this world see above (n. 784, 791). Upon these who were in that world, the final judgment was executed; but it was not executed upon those who were in heaven, nor upon those who were in hell: for they who were in heaven were saved before, and they that were in hell were condemned before. It may be seen from this, how much they err who believe that the final judgment will take place on the earth, and that at that time men will

rise again as to their bodies: for all who have lived from the first creation of the world, are together in the spiritual world, and all clothed with spiritual bodies; and before the eyes of them that are spiritual they appear to be men, as they who are in the natural world appear in the sight of natural men.

867. *And the books were opened, and another book was opened, which is the book of life*, signifies that the interiors of the minds of them all were laid open, and by the influx of light and heat from heaven, were seen and perceived as to the quality of their affections which are of love or of the will, and hence as to the thoughts which are of the faith or of the understanding, as well the evil as the good. By the books are not meant books, but the interiors of the minds of those who are judged: by the books the interiors of the minds of those who are evil, and are judged to death; and by the book of life they who are good, and are judged to life. They are called books, because upon the interiors of every one's mind are written all things which he has thought, intended, spoken and done, in the world, from the will or love, and hence from the understanding of faith. All these are written upon the life of every one, so exactly that absolutely nothing is wanting. These things appear to the life just as they are, when spiritual light which is wisdom from the Lord, and spiritual heat which is love from the Lord, flow in through heaven: the spiritual light discloses the thoughts which are of the understanding and the faith, and the spiritual heat discloses the affections which are of the will and the love; and the spiritual light and spiritual heat together disclose the intentions and efforts. That it is so, I do not say that a rational man can see from the light of his understanding; but he can, if he will; provided he is willing to understand that there is spiritual light, which illuminates the understanding, and spiritual heat, which enkindles the will.

868. *And the dead were judged from the things written in the books, according to their works*, signifies that all were judged according to their internal life in externals. By the

dead are signified all who died from the earth, and were then in the world of spirits, as above (n. 866): from the things written in the books, signifies from the interiors of the mind of each one then laid open, as just above (n. 867): according to their works, signifies according to each one's internal life in externals. That this is signified by works in the Word, may be seen above (n. 72, 76, 94, 141, 641); to which I will add this, that there are works of the mind and works of the body, both of them internal and at the same time external. The works of the mind are the intentions and endeavors, and the works of the body are the speech and the acts: the latter and the former proceed from the man's internal life, which is that of his will or love. Whatever does not result in works, either internal which are of the mind, or external which are of the body, is not in the life of man; for it flows in from the world of spirits, but is not received: therefore it is like images which hurt the eyes, and like odors which offend the nose, from which the man turns away his face. But on this subject more may be seen in the passages cited above, where also some passages are adduced from the Word in proof that a man will be judged according to his works: besides which, there are also these from Paul: *In the day of wrath and revelation of the just judgment of God, who will render to every one according to his works* (Rom. ii. 5, 6). *We must all be manifested before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or evil* (2 Cor. v. 10).

869. *And the sea gave up the dead which were in it*, signifies the external and natural men of the church called together to judgment. By the sea the external of the church is signified, which is natural: hence by those whom the sea gave up are signified the external and natural men of the church. That the sea signifies the external of the church, which is natural, may be seen above (n. 238, 239 at the end, 403, 404, 420, 470, 566, 659, 661). By the dead are signified those who had died from the earth, as above (n. 866,

868). The external men of the church are meant by the dead whom the sea gave up, because no others were judged but they who were in some worship: for all they who despised the holy things of the church, and denied God, the Word, and the life after death, were judged immediately after death, and were conjoined with those that were in hell, whither they were afterward cast down. But they who had been external and natural men in the church, and professed with the mouth that there is a God, that there are a heaven and a hell, and in a certain way acknowledged the Word, are they who were called together to the judgment. Of these who were from the sea many were saved; for we do not read that all of them were cast into the lake of fire, like death and hell: but that if any one of them was not found written in the book of life, he was cast in (vers. 15). Those of them who were saved are also meant by the rest of the dead who lived not again until the thousand years were ended (vers. 5). From this it may now be evident, that by the sea giving up the dead that were in it, are signified the external and natural men of the church called together to the judgment.

870. *And death and hell gave up the dead which were in them*, signifies the men of the church, impious at heart, who were in themselves devils and satans, called together to judgment. No others are meant by death and hell, but they who were interiorly in themselves devils and satans; by death they that were interiorly in themselves devils, and by hell they that were interiorly in themselves satans; consequently all the impious in heart: and yet in externals they appeared like men of the church; for no others were called to this universal judgment: for they who in externals are like men of the church, whether they be of the laity or of the clergy, and in internals are devils and satans, are judged, because with them the externals are to be separated from the internals; and they also can be judged, because they have known and professed the things which are of the church. That by death are meant the impious in heart

who in themselves were devils, and by hell they who in themselves were satans, is manifest from its being said that death and hell were cast into the lake of fire (vers. 14 following): and neither death nor hell can be cast into hell; but they who are death and hell as to their interiors, that is, who are in themselves devils and satans. Who are meant by the devil and satan may be seen above (n. 97, 841, 857); and that they are death who in themselves are devils, just above (n. 866). Death and hell are also spoken of elsewhere, as, *the Son of Man said, I have the keys of death and of hell* (Apoc. i. 18). *The name of him that sat upon the pale horse was Death, and hell followed him* (Apoc. vi. 8). So also Hos. xiii. 14; Ps. xviii. 4, 5; xlix. 14, 15; cxvi. 3.

871. *And they were judged every one according to their works;* that it signifies that all were judged according to their internal life in externals, is manifest from the things explained above (n. 868), where are similar words; to which I will add this, that every one is judged according to the quality of his soul; and a man's soul is his life, for it is the love of his will: and the love of every one's will is altogether according to the reception of the Divine truth proceeding from the Lord; and the doctrine of the church, which is from the Word, teaches this reception.

872. *And death and hell were cast into the lake of fire,* signifies that the impious at heart, who in themselves were devils and satans, and yet in externals like men of the church, were cast down into hell, among those who were in the love of evil, and hence in the love of the falsity that agrees with the evil. By death and hell are signified the impious at heart, who interiorly in themselves were devils and satans, and yet in externals were like men of the church, as above (n. 870). By the lake of fire is signified the hell where they are who are in the love of evil and hence in the love of the falsity that agrees with the evil, and thus who love evil, and confirm it by reasonings from the natural man, and still more, who confirm it by the literal sense of

the Word. These cannot do otherwise than deny God interiorly in themselves, for this lurks hidden in evil of life confirmed by falsities. A lake signifies where falsity is in abundance, and fire signifies the love of evil, as above (n. 841, 864). That death and hell are said to have been cast into the lake of fire, is according to the angelic speech, in which a person is not named, but that which is in the person, and makes him; here that in the person which makes his death and hell. That it is so, may be seen from the fact that hell cannot be cast into hell.

873. *This is the second death*, signifies that these have damnation itself. That by the second death spiritual death is signified, which is damnation, may be seen above (n. 853). This is said, because they who are impious at heart, and are in themselves devils and satans, and yet like men of the church, are condemned beyond others.

874. *And if any one was not found written in the book of life, he was cast into the lake of fire*, signifies that they who did not live according to the Lord's precepts in the Word, and did not believe in the Lord, were condemned. That by the book of life the Word is signified, and by being judged out of that book is signified according to the truths of the Word, may be seen above (n. 256, 259, 295, 303, 309, 317, 324, 330): and no other is found written in the book of life, but he who has lived according to the Lord's precepts in the Word, and has believed in the Lord; this, therefore, is meant. That he who does not live according to the Lord's precepts in the Word is condemned, the Lord teaches in John: *If any one hear My words, and believe not, I judge him not; he hath that which judgeth him; the Word which I have spoken, the same shall judge him at the last day* (xii. 47, 48). And that he who does not believe in the Lord is condemned, also in John: *He that believeth on the Son, hath eternal life; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him* (iii. 36).

875. To the above I will add this Relation. On a certain morning, awaking from sleep, I saw two angels descending from heaven, the one from the southern part of heaven, and the other from the eastern part of heaven; both in chariots to which white horses were harnessed. The chariot in which the angel from the south of heaven was carried shone like silver, and the chariot in which the angel from the east of heaven was carried shone like gold; and the reins which they held in their hands flashed as from the flamy light of the dawn. In this manner were these two angels seen by me at a distance; but when they came nearer, they did not appear in chariots, but in their angelic form, which is human, — he who came from the east of heaven, in a shining purple garment; and he who came from the south of heaven, in a garment of bright hyacinthine blue. When they were below, under the heavens, they ran to meet each other, as if they were emulous which should be first, and embraced and kissed each other. I heard that these two angels, when they lived in the world, were conjoined by an interior friendship; but now one was in the eastern heaven, and the other in the southern heaven. In the eastern heaven are they who are in love from the Lord, but in the southern heaven they who are in wisdom from the Lord. After they had spoken awhile of the magnificent things in their heavens, this came up in their discourse: whether heaven in its essence is love, or whether it is wisdom. They agreed at once, that the one is of the other, but questioned which is the original. The angel who was from the heaven of wisdom asked the other what love is; and he answered that love, springing from the Lord as a sun, is the vital heat of angels and men, and thus their life; and that the derivations of love are called affections; and that by these are produced perceptions, and thus thoughts; from which it flows, that wisdom in its origin is love; consequently that thought in its origin is the affection of that love: and that it may be seen from the derivations

viewed in their order, that thought is nothing but the form of affection; and that this is not known, because the thoughts are in the light, but the affections in heat: and that therefore we reflect upon the thoughts, but not upon the affections; just as is the case with sound and speech. That thought is nothing else than the form of affection may also be illustrated by speech, as this is nothing but the form of sound. It is similar also, because sound corresponds to affection, and speech to thought: therefore the affection makes the sound, and the thought speaks. This may also be made clear from the consideration that if the sound be taken away from speech, there is nothing of speech left. So, take away affection from thought, and there is nothing of thought left. Hence it is now manifest, that love is the all of wisdom; consequently, that the essence of the heavens is love, and that their existence is wisdom; or, what is the same, that the heavens *are* from the Divine love, and *exist* in form from the Divine love by the Divine wisdom; and therefore, as was said before, the one is of the other.

There was a novitiate spirit with me at that time, who, on hearing this, inquired whether it was the same with charity and faith; because charity is of affection, and faith is of the thought. And the angel answered, "It is altogether similar: faith is nothing but the form of charity, just as speech is the form of sound. Faith is also formed from charity, as speech is formed from sound. We also know the mode of the formation in heaven, but there is not leisure to explain it here." He added, "By faith I mean spiritual faith, in which there is spirit and life solely from charity; for charity is spiritual, and through charity, faith. Therefore faith without charity is merely natural, and this faith is dead: it conjoins itself also with merely natural affection, which is nothing but lust." The angels spake of these things spiritually; and spiritual speech embraces thousands of things which natural speech cannot express, and what is wonderful, which cannot even fall into the ideas

of natural thought. Remember this, I pray; and when you come out of natural light into spiritual light, as is the case after death, inquire then what faith is, and what charity is; and you will see clearly that faith is charity in form, and hence that charity is the all of faith; consequently that it is the soul, the life, and the essence of faith, altogether as affection is that of thought, and as sound is that of speech: and if you desire, you will see the formation of faith from charity to be similar to the formation of speech from sound, because they correspond. After the angels had conversed upon all these subjects, they departed; and as they withdrew, each to his own heaven, there appeared stars around their heads; and when they were at a distance from me, they appeared in chariots again, as before.

After these two angels were out of my sight, I saw a certain garden on the right; where were olive-trees, vines, fig-trees, laurels, and palm-trees, arranged in order according to correspondence. I looked thither, and among the trees I saw angels and spirits walking and conversing; and then an angelic spirit looked at me in turn. They are called angelic spirits, who are preparing for heaven in the world of spirits, and afterward become angels. That spirit came from the garden to me, and said, "Will you go with me into our paradise? and you shall hear and see wonderful things." And I went with him; and he then said to me, "These whom you see" — for there were many — "are all in affection for truth, and hence in the light of wisdom. There is here also a building, which we call the Temple of Wisdom: but no one sees it, who believes himself to be very wise, still less he who believes himself to be wise enough, and less still he who believes himself to be wise from himself. The reason is, that these are not in the reception of the light of heaven from affection for genuine wisdom. Genuine wisdom is, for a man to see, from the light of heaven, that the things which he knows, understands and is wise in, are as little in comparison with that which he does

not know and understand and in which he is not wise, as a drop to the ocean; consequently scarce any thing. Every one who is in this paradisal garden, and acknowledges from perception and sight within himself that his wisdom is so little comparatively, sees that temple of wisdom; for interior light enables him to see it, but not exterior light without it." And as I had often thought this, and from knowledge, and then from perception, and at length from sight from interior light, had acknowledged that man has so little wisdom, behold, it was given me to see that temple. As to form it was wonderful. It was raised high above the ground, quadrangular, the walls of crystal, the roof of translucent jasper elegantly arched, the substructure of various precious stones. There were steps of polished alabaster. At the sides of the steps appeared the figures of lions with their whelps. And I then asked whether it was permitted to enter, and it was said that it was. I therefore ascended; and when I entered, I saw as it were cherubs flying under the roof, but soon vanishing. The floor upon which we walked was of cedar; and the whole temple, from the transparence of the roof and walls, seemed in the form of light.

The angelic spirit entered with me, to whom I related what I heard from the two angels concerning love and wisdom, as also concerning charity and faith. And he then said, "Did they not speak of a third also?" I said, "What third?" He answered, "It is Use: love and wisdom without use are not any thing: they are only ideal entities; nor do they become real before they are in use: for love, wisdom, and use, are three things which cannot be separated. If they are separated, neither is any thing. Love is not any thing without wisdom, but in wisdom it is formed for something. This something for which it is formed, is use. Therefore, when love through wisdom is in use, it is then something; yea, it then first exists. They are altogether as the end, cause, and effect. The end is not any thing, unless through the cause it is in the effect. If one of the

three is dissolved, the whole is dissolved, and becomes as nothing. It is similar with charity, faith, and works. Charity without faith is not any thing; nor faith without charity; nor charity and faith without works: but in works they become something, of a quality according to the use of the works. It is similar with affection, thought, and operation; and it is similar with will, understanding, and action. That it is so may be seen clearly in this temple, because the light in which we are here is light that enlightens the interiors of the mind. That there is not a complete and perfect thing unless there is a trine, geometry also teaches; for a line is not any thing, unless it becomes an area; and an area is not any thing, unless it becomes a solid: therefore the one must be produced into the other, that they may exist; and they coexist in the third. As it is in this, so it is in each and every created thing; they are finished in their third. Hence now it is, that *three* in the Word, spiritually understood, signifies complete and altogether. Since it is so, I could not but wonder, that some profess faith alone, some charity alone, some works alone; when yet the one without a second, and two together without the third, are not any thing." But I then asked, "Cannot a man have charity and faith, and still not works? Cannot a man be in affection and thought about any matter, and not in the performance of it?" The angelic spirit said to me, "He cannot, except only ideally, and not really. He must still be in the endeavor or will to operate; and will or endeavor is in itself act, because it is in the continual effort to act; which becomes an outward act, when determination is present. Therefore endeavor and will, as an interior act, is accepted by every wise man, as it is by God, altogether as an exterior act, provided it does not fail, when opportunity is given."

After this I descended by the steps from the temple of wisdom, and walked in the garden, and saw some sitting under a certain laurel, eating figs. I turned aside to them, and asked them for some figs; which they gave me: and,

behold, the figs became grapes in my hand. When I wondered at this, the angelic spirit who was still with me, said to me, "The figs have become grapes in your hand, because figs, from correspondence, signify the goods of charity and hence of faith in the natural or external man, but grapes the goods of charity and faith in the spiritual or internal man; and because you love spiritual things, therefore it so happened to you: for in our world all things come to pass and exist, and also are changed, according to correspondences." And then there came over me the desire of knowing how a man can do good from God, and yet as of himself; and I therefore asked them that were eating the figs how they understood it. They said that they "could not comprehend it otherwise than that God operates it within in man and through man, when he does not know it; since if man were conscious of it, and thus did it as of himself, which is also to do it of himself, he would not do good, but evil: for every thing that proceeds from a man, as from himself, proceeds from his self-life; and the self-life of man is evil from birth. How then can good from God and evil from man be conjoined, and so proceed conjointly into act? The self of man also, in the things of salvation, is continually claiming merit; and as far as it does this, it takes away from the Lord His merit; which is the highest injustice and impiety. In a word, if the good which God operates in a man by the Holy Spirit should flow into the willing and hence the doing of the man, that good would be altogether defiled and also profaned; which, however, God never permits. A man can indeed think that the good which he does is from God, and call it the good of God through himself, and as if from himself; but still we do not comprehend this."

But I then opened my mind, and said, "You do not comprehend, because you think from the appearance, and the thought from appearance confirmed is a fallacy. You are in the appearance and the fallacy from it, because you be-

lieve that all things which a man wills and thinks, and hence does and speaks, are in him, and consequently from him; when yet nothing of them is in him except the state of receiving what flows in. Man is not life in himself, but is an organ receptive of life. The Lord alone is life in Himself, as He also says in John: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (v. 26; beside other places, as John xi. 25; xiv. 6, 19). There are two things which constitute life, love and wisdom; or what is the same, the good of love and the truth of wisdom. These flow in from God, and are received by man, and are felt in the man as in him; and because they are felt by him as in him, they also proceed as from him. It is given by the Lord, that they should be thus felt by the man, in order that that which flows in may affect him, and so be received and remain. But because all evil also flows in, not from God, but from hell, and this is received with enjoyment, because man was born such an organ, therefore no more of good is received from God, than there is of evil removed by the man as of himself; which is done by repentance, and at the same time by faith in the Lord. That love and wisdom, charity and faith, or, speaking more generally, the good of love and charity and the truth of wisdom and faith, flow in; and that the things which flow in appear in the man as in himself, and hence as from him, may be manifestly seen from the sight, hearing, smell, taste, and touch. All things which are felt in the organs of those senses flow in from without, and are felt in them: so in the organs of the internal senses, with the difference only that into the latter spiritual things flow in, which do not appear; but into the former natural things, which do appear. In a word, man is an organ recipient of life from God; consequently he is a recipient of good so far as he desists from evil. The Lord gives to every man to be able to desist from evil, because he gives him to will and to understand as of himself: and whatever the man does from the will, as his own, according to the understanding, as his

own, or, what is the same, whatever he does from freedom which is of the will according to reason which is of the understanding, this remains. By this the Lord brings man into a state of conjunction with Himself, and in this reforms, regenerates, and saves him. The life which flows in is life proceeding from the Lord, which is also called the spirit of God, and in the Word the Holy Spirit; of which it is also said, that it enlightens and vivifies; yea, that it works in man: but this life is varied and modified according to the organization induced upon the man by his love and position in relation to it. You may also know that every good of love and charity and every truth of wisdom and faith flow in, and are not in the man, from the fact that he who thinks such a thing is in man from creation, cannot think otherwise than that God infused Himself into man, and thus that men would in part be Gods; and yet they who think this from belief become devils, and stink like dead carcasses. Besides, what is human action but the action of the mind? for that which the mind wills and thinks, it acts through its organ the body: and therefore when the mind is led by the Lord, the action is also led; and the mind and the action from it are led by the Lord, when it believes in Him. Unless it were so, say, if you can, why the Lord has commanded in the Word, in a thousand places, that a man must love his neighbor, must work out the good of charity, and bear fruit like a tree, and do His precepts, and all this that he may be saved; also why He has said that man will be judged according to his deeds or works, — he who has done good to heaven and life, and he who has done evil to hell and death. How could the Lord speak such things, if every thing that proceeds from man were merit-seeking, and thence evil? You may know, therefore, that if the mind is charity, the action is also charity; but if the mind is faith alone, which is also faith separated from spiritual charity, the action is also that faith: and this faith is merit-seeking, because its charity is natural, and not spiritual. It is

otherwise with the faith of charity, because charity does not wish to merit, and thence neither does its faith."

On hearing this, they that sat under the laurel said, "We comprehend that you have spoken justly, but still we do not comprehend." To which I replied, "That I have spoken justly, you comprehend from the common perception which a man has from the influx of light from heaven when he hears any truth; but you do not comprehend from your own perception, which man has from the influx of light from the world. These two perceptions, namely, the internal and the external, or the spiritual and the natural, make one with the wise. You also can make them one, if you look to the Lord and remove evils." As they understood these things also, I selected some boughs from the laurel under which we sat, and held them out, and said, "Do you believe that this is from me, or from the Lord?" And they said, that they believed it to be through me as from me; and behold, the boughs blossomed in their hands. As I withdrew, I saw a cedar table, upon which was a book, under a green olive-tree, whose trunk was entwined with a vine. I looked, and behold, it was a book written by me, called the *Angelic Wisdom concerning the Divine Love and the Divine Wisdom*, and also *concerning the Divine Providence;* and I said that it was fully shown in that book, that man is an organ recipient of life, and not life.

After this I went home exhilarated from that garden, and the angelic spirit with me; who said to me on the way, "If you wish to see clearly what faith and charity are, and thus what faith separate from charity is, and faith conjoined to charity, I will show it to the sense." I answered, "Show it." And he said, "Think of light and heat instead of faith and charity, and you will see clearly: for faith in its essence is truth, which is of wisdom; and charity in its essence is affection, which is of love; and the truth of wisdom in heaven is light, and the affection of love in heaven is heat: the light and heat in which the angels are is nothing else.

From this you can see clearly, what faith separate from charity is, and what faith conjoined to charity. Faith separated from charity is like the light in winter, and faith conjoined to charity is like the light in the spring. Wintry light, which is light separated from heat, because it is conjoined to cold, strips the trees entirely of their leaves, hardens the earth, and kills the grass, and likewise congeals the waters: but vernal light, which is light conjoined to heat, quickens the trees, first into leaves, then into blossoms, and at length into fruits; opens and softens the earth, that it may produce grass, herbs, flowers, and shrubs; and likewise dissolves the ice, that the waters may flow from the springs. It is altogether similar with faith and charity. Faith separate from charity deadens all things; and faith conjoined to charity quickens all things. This quickening and that deadening can be seen to the life in our spiritual world; because here faith is light, and charity is heat: for where there is faith conjoined to charity, there are paradisal gardens, flower beds, and grass plots, in their pleasantness, according to the conjunction; but where there is faith separate from charity, there is not even grass there; and where it is green, it is from briers, thorns, and nettles. This the light and heat proceeding from the Lord as the sun effect in the angels and spirits, and hence around them."

There were at that time not far from us some of the clergy, whom the angelic spirit called justifiers and sanctifiers of men by faith alone, and likewise mysteriarchs. We said these same things to them, and demonstrated them so that they saw that it was so: and when we asked, "Is it not so?" they turned themselves away, and said, "We did not hear." But we cried out to them, saying, "Hear now, then." They then put both hands over their ears, and cried out, "We do not wish to hear."

CHAPTER TWENTY-FIRST.

1. And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and the sea was no more.

2. And I John saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.

3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His people, and He Himself shall be with them, their God.

4. And God shall wipe away every tear from their eyes; and death shall be no more; neither mourning, nor crying, nor trouble shall be more; for the former things are passed away.

5. And He that sat upon the throne said, Behold, I make all things new: and He said unto me, Write, for these words are true and faithful.

6. And He said unto me, It is done. I am the Alpha and the Omega, the Beginning and the End. I will give unto him that thirsteth of the fountain of the water of life freely.

7. He that overcometh shall inherit all things; and I will be God to him, and he shall be to Me a son.

8. But the fearful, and unfaithful, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone, which is the second death.

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and spake with me, saying, Come hither, I will show thee the bride, the Lamb's wife.

10. And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem, coming down out of heaven from God:

11. Having the glory of God, and her light was like unto a stone most precious, as it were a jasper stone shining like crystal:

12. Having a wall great and high, having twelve gates, and over the gates twelve angels, and names written over, which are the names of the twelve tribes of the children of Israel.

13. On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

15. And he that spake with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth four-square; and the length of it is as large as the breadth: and he measured the city with the reed unto twelve thousand furlongs: the length and the breadth and the height of it were equal.

17. And he measured the wall of it, a hundred forty-four cubits, the measure of a man, which is, of an angel.

18. And the building of the wall of it was jasper; and the city was pure gold like unto pure glass.

19. And the foundations of the wall of the city were adorned with every precious stone: the first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald,

20. The fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst.

21. And the twelve gates were twelve pearls; each one of the gates was of one pearl; and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein; for the Lord God Almighty is the temple of it, and the Lamb.

23. And the city hath no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the lamp thereof is the Lamb.

24. And the nations which are saved shall walk in the light of it, and the kings of the earth shall bring their glory and honor into it.

25. And the gates of it shall not be shut by day, for there shall be no night there; and they shall bring the glory and honor of the nations into it.

26. And there shall not enter into it any thing unclean, and that doeth abomination and a lie: but they that are written in the Lamb's book of life.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The state of heaven and the church after the final judgment is treated of: that after it, through the New Heaven, the New Church will arise on the earth, which will worship the Lord alone (vers. 1–8). Its conjunction with the Lord (vers. 9, 10). Description of it as to intelligence from the Word (vers. 11): as to doctrine thence (vers. 12–21): and as to all its quality (vers. 22–26).

Contents of each Verse. "And I saw a new heaven and a new earth," signifies that a new heaven was formed by the Lord from Christians, which at this day is called the Christian Heaven, where they are who worshipped the Lord, and lived according to His precepts in the Word, who thence have charity and faith: in which are also all infants of Christians. "For the first heaven and the first earth were passed away," signifies the heavens not made by the Lord, but by those who came from Christendom into the spiritual world, which were all dissipated at the day of the final judgment. "And the sea was no more," signifies that the external of the heaven collected from Christians since the first establishment of the church, after those were taken out and saved who were written in the Lord's book of life, was in like manner dissipated.

"And I John saw the holy city New Jerusalem coming down from God out of heaven," signifies the New Church to be established by the Lord at the end of the former, which will be consociated with the New Heaven in Divine truths as to doctrine and life. "Prepared as a bride for her Husband," signifies that church conjoined to the Lord through the Word. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men," signifies the Lord from love speaking and declaring the good tidings, that He now will be present with men in His Divine Human. "And He shall dwell with them, and they shall be His people and He Himself shall be with them, their God," signifies conjunction with the Lord, which is such that they are in Him and He in them. "And God will wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor trouble shall be more, for the former things are passed away," signifies that the Lord will take away from them all grief of mind, fear of damnation, of evils and falsities from hell, and of temptations from them, and they shall not call those things to mind, because the dragon, who caused them, is cast out. "And He that sat upon the throne said, Behold, I make all things new; and He said unto me, Write, for these words are true and faithful," signifies the Lord confirming all concerning the New Heaven and New Church after the final judgment was accomplished. "And He said unto me, It is done," signifies that it is the Divine truth. "I am the Alpha and the Omega, the Beginning and the End," signifies that the Lord is the God of heaven and earth, and that all things in heaven and on earth were made by Him, and are governed by His Divine Providence, and are done according to it. "I will give unto Him that thirsteth of the fountain of the water of life freely," signifies that to those who desire truths from any spiritual use the Lord will give from Himself through the Word all which conduce to that use. "He that overcometh shall inherit all things, and I will be God to him,

and he shall be to Me a son," signifies that they who overcome the evils in themselves, that is, the devil, and do not yield when they are tempted by the Babylonians and dragonists, will come into heaven, and there will live in the Lord and the Lord in them. "But the fearful and unfaithful and abominable," signifies those who are in no faith, and in no charity, and thence in evils of every kind. "And murderers, and whoremongers, and sorcerers, and idolaters, and liars," signifies all those who make nothing of the precepts of the Decalogue, and do not shun as sins any evils there named, and therefore live in them. "Shall have their part in the lake that burneth with fire and brimstone," signifies that their lot is in hell where the loves of falsity and the lusts of evil are. "Which is the second death," signifies damnation. "And there came to me one of the seven angels which had the seven vials full of the seven last plagues, and spake with me, saying, Come hither, I will show thee the bride, the Lamb's wife," signifies influx and manifestation from the Lord out of the inmost of heaven concerning the New Church, which will be conjoined with the Lord through the Word. "And he carried me away in the spirit upon a great and high mountain, and showed me the great city, the holy Jerusalem, coming down out of heaven from God," signifies that John was translated into the third heaven, and his sight opened there, before whom was manifested the Lord's New Church as to doctrine in the form of a city. "Having the glory of God, and her light was like unto a stone most precious, as it were a jasper stone shining like crystal," signifies that in that church the Word will be understood, because it will be translucent from its spiritual sense. "Having a wall great and high," signifies the Word in the literal sense from which is the doctrine of the New Church. "Having twelve gates," signifies that all the knowledges of truth and good by which man is introduced into the church, are there. "And over the gates twelve angels, and names written over, which are the names of the twelve tribes of the children of

Israel," signifies the Divine truths and goods of heaven, which are also the Divine truths and goods of the church, in those knowledges, and guards lest any one should enter, unless he is in them from the Lord. "On the east three gates, on the north three gates, on the south three gates, and on the west three gates," signifies that the knowledges of truth and good, in which is spiritual life out of heaven from the Lord, and by which introduction into the New Church is effected, are for those who are in love or affection for good more and less, and for those who are in wisdom or affection for truth more and less. "And the wall of the city having twelve foundations," signifies that the Word in the literal sense contains all things of the doctrine of the New Church. "And in them the names of the twelve apostles of the Lamb," signifies all things of doctrine from the Word concerning the Lord and life according to His precepts. "And he that spake with me had a golden reed, to measure the city and the gates thereof and the wall thereof," signifies that there is given by the Lord to those who are in the good of love, the faculty of understanding and knowing what the Lord's New Church is as to doctrine and its introductory truths, and as to the Word from which these are. "And the city lieth four-square," signifies justice in it. "The length of it is as large as the breadth," signifies that in that church good and truth make one, like essence and form. "And he measured the city with the reed unto twelve thousand furlongs: the length and the breadth and the height of it were equal," signifies that the quality of that church from doctrine was shown, that all things of it were from the good of love. "And he measured the wall of it, a hundred forty-four cubits," signifies that it was shown what the quality of the Word is in that church, that from it are all her truths and goods. "The measure of a man, which is, of an angel," signifies the quality of that church, that it makes one with heaven. "And the building of the wall of it was jasper," signifies that all the Divine truth in the sense of the letter with the men of

that church is translucent from the Divine truth in the spiritual sense. "And the city was pure gold like unto pure glass," signifies that hence the all of that church is the good of love flowing in together with light out of heaven from the Lord. "And the foundations of the wall of the city were adorned with every precious stone," signifies that all things of the doctrine of the New Jerusalem taken from the literal sense of the Word, with those who are there, will appear in the light according to reception. "The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst," signifies all things of that doctrine from the literal sense of the Word in their order, with those who approach the Lord immediately, and live according to the precepts of the Decalogue, shunning evils as sins; for these and no others are in the doctrine of love to God and toward the neighbor, which two are the foundations of religion. "And the twelve gates were twelve pearls, and each one of the gates was of one pearl," signifies that the acknowledgment and knowledge of the Lord conjoins into one all the knowledges of truth and good which are from the Word, and introduces into the church. "And the street of the city was pure gold as it were transparent glass," signifies that every truth of that church and of its doctrine is the good of love in form flowing in together with light out of heaven from the Lord. "And I saw no temple therein, for the Lord God Almighty is the temple of it, and the Lamb," signifies that in this church there will be no external separate from the internal, because the Lord Himself in His Divine Human, from whom is the all of the church, is alone approached, worshipped, and adored. "And the city hath no need of the sun and the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb," signifies that the men of that church will not be in the love of self and in

their own intelligence, and hence in natural light only, but in spiritual light from the Divine truth of the Word from the Lord alone. "And the nations which are saved shall walk in the light of it," signifies that all who are in the good of life, and believe in the Lord, will there live according to Divine truths, and will see them within themselves, as the eye sees objects. "And the kings of the earth shall bring their glory and honor into it," signifies that all who are in the truths of wisdom from spiritual good will there confess the Lord, and will ascribe to Him all the truth and all the good which are in them. "And the gates of it shall not be shut by day, for there shall be no night there," signifies that they will be continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is not there any falsity of faith. "And they shall bring the glory and honor of the nations into it," signifies that they who enter will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from Him. "And there shall not enter into it any thing unclean, and that doeth abomination and a lie," signifies that no one is received into the Lord's New Church, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation, and so also falsities. "But they that are written in the Lamb's book of life," signifies that no others are received into the New Church, which is the New Jerusalem, but those who believe in the Lord, and live according to His precepts in the Word.

THE EXPLANATION.

876. *And I saw a new heaven and a new earth*, signifies that a new heaven was formed by the Lord from Christians, which at this day is called the Christian heaven, where they are who worshipped the Lord, and lived according to His

precepts in the Word, who hence have charity and faith; in which heaven are also all infants of Christians. By a new heaven and a new earth, is not meant a natural heaven visible before the eyes, nor a natural earth inhabited by men; but a spiritual heaven and the earth of that heaven, where the angels are, is meant. That this heaven and the earth of this heaven are meant, every one sees and acknowledges, if he can only be withdrawn somewhat from merely natural and material ideas, when he reads the Word. That an angelic heaven is meant, is manifest; because in the verse next following it is said that he saw the holy city New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband; by which is not meant any Jerusalem coming down, but a church: and the church on earth descends from the Lord out of the angelic heaven, because the angels of heaven and the men of the earth in all things of the church make one (n. 626). It may be seen from this, how naturally and materially they have thought and do think, who from these words and those that follow in this verse have framed for themselves the dogma concerning the destruction of the world and a new creation of all things. This new heaven has been several times treated of above in the Apocalypse, especially in chapters xiv. and xv. It is called the Christian Heaven, because it is distinct from the ancient heavens, which existed from the men of the church before the coming of the Lord. These ancient heavens are above the Christian Heaven; for the heavens are like expanses one above another, and in like manner each heaven: for every heaven by itself is distinguished into three heavens, the inmost or third, the middle or second, and the lowest or first; so this new heaven: I have seen them, and have spoken with them. All are in this new Christian Heaven, who, from the first establishment of the Christian Church, have worshipped the Lord, and lived according to His precepts in the Word, and consequently who have been in charity and at the same time in faith from the Lord through the

Word; and who thus have not been in a dead faith, but in living faith. Concerning this heaven various things may be seen above (n. 612, 613, 626, 631, 659, 661, 845, 846, 856). So all the infants of Christians are in that heaven, because they have been educated by the angels in the two essentials of the church, which are the acknowledgment of the Lord as the God of heaven and earth, and a life according to the precepts of the Decalogue.

877. *For the first heaven and the first earth were passed away*, signifies the heavens not made by the Lord, but by those who came from Christendom into the spiritual world, which were all dissipated at the day of the final judgment. That these heavens, and no others, are meant by the first heaven and the first earth which passed away, may be seen above (n. 865), where these words are explained: *I saw a great white throne, and Him that sat upon it, from whose face the heaven and the earth fled away* (chap. xx. preceding, vers. 11); where it was shown, that by these words is signified a universal judgment performed by the Lord upon all the former heavens, in which were they who were in civil and moral good, and in no spiritual good, and thus who simulated Christians in externals, but in internals were devils; which heavens, with their earth, were altogether dissipated. Other things respecting these may be seen in the little work on the *Last Judgment*, published at London, 1758, and in the *Continuation* concerning it, published at Amsterdam: to which it is superfluous to add more here.

878. *And the sea was no more*, signifies that the external of the heaven collected from Christians since the first establishment of the church, after they were taken out and saved who were written in the Lord's book of life, was in like manner dissipated. By the sea the external of heaven and the church is signified, in which are the simple, who have thought respecting the things of the church naturally, and very little spiritually. The heaven in which these are, is called external (see n. 238, 239, 403, 404, 420, 466, 470, 659, 661).

Here the external of the heaven that was collected from Christians since the first establishment of the church, is meant by the sea. But the internal of the heaven from Christians was not fully formed by the Lord earlier than some time before the final judgment, and likewise after it; as may be evident from chap. xiv. and xv., where that is treated of; and from chap. xx., vers. 4, 5: see the explanations. The reason that it was not formed sooner was that the dragon and his two beasts had dominion in the world of spirits, and burned with the lust of seducing whomsoever they could; therefore there was danger in collecting them into any heaven before. The separation of the good from the dragonists, and the condemnation of the latter, and at length their rejection into hell, are treated of in many places, and at last in chap. xix., vers. 20, and in chap. xx., vers. 10; and after this it is said that *the sea gave up the dead in it* (vers. 13); by which are meant the external and natural men of the church convoked to judgment, see above (n. 869): and they were then taken out and saved, who were written in the Lord's book of life; which subject also is treated of there: this sea is here meant. Elsewhere also, where the New Heaven is treated of, it is said that it extended to the sea of glass mingled with fire (chap. xv. 2); by which sea the external of the heaven from Christians is also signified, see the explanation (n. 659–661). It may be evident from this, that by *the sea was no more*, is signified that the external of the heaven collected from Christians from the first establishment of the church, was in like manner dissipated, after they were taken out and saved who were written in the Lord's book of life. It has been given to know many things concerning the external of the heaven collected from Christians from the first establishment of the church, but there is no space to adduce them here; only that the former heavens, which passed away at the day of the final judgment, were permitted for the sake of those who were in that external heaven or sea, because they were conjoined by externals,

but not by internals; on which subject something may be seen above (n. 398). The heaven where the external men of the church are, is called the sea, because their habitation in the spiritual world appears at a distance as in the sea: for the celestial angels, who are the angels of the highest heaven, dwell as it were in an ethereal atmosphere; the spiritual angels, who are the angels of the middle heaven, dwell as it were in an aërial atmosphere; and the spiritual-natural angels, who are the angels of the ultimate heaven, dwell as it were in an aqueous atmosphere, which at a distance appears as a sea, as has been said. Hence the external of heaven is meant by the sea also in many other places in the Word.

879. *And I John saw the holy city New Jerusalem coming down from God out of heaven*, signifies the New Church to be established by the Lord at the end of the former, which will be consociated with the New Heaven in Divine truths as to doctrine and life. John here names himself, saying, *I John*, because by him as an apostle is signified the good of love to the Lord, and hence good of life; therefore he was loved above the rest of the apostles, and at the supper lay at the Lord's breast (John xiii. 23; xxi. 20); and the same is true of this church which is now treated of. That the church is signified by Jerusalem will be seen in the following paragraph; which is called a city, and is described as a city, from doctrine and life according to it: for a city in the spiritual sense signifies doctrine (n. 194, 712). It is called holy from the Lord, who alone is holy, and from the Divine truths which are in it from the Lord out of the Word, which are called holy (n. 173, 586, 666, 852): and it is called new, because He that sat upon the throne said, *Behold, I make all things new* (vers. 5): and it is said to come down from God out of heaven, because from the Lord through the new Christian Heaven, spoken of in verse 1 of this chapter (n. 876): for the church on earth is formed through heaven by the Lord, that they may act as one and be consociated.

880. The church is meant by Jerusalem in the Word, because there in the land of Canaan, and no where else, was the temple and the altar, and sacrifices were offered, thus Divine worship itself; therefore also three festivals were celebrated there yearly, and to them every male throughout the whole land was commanded to come. From this it is, that by Jerusalem the church is signified as to worship, and hence also the church as to doctrine; for the worship is prescribed in the doctrine, and is performed according to it: also because the Lord was in Jerusalem, and taught in His temple, and afterwards glorified His Human there. That the church as to doctrine and worship thence is meant by Jerusalem, is manifest from many passages in the Word, as from these in Isaiah: *For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp burneth. And the nations shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of Jehovah shall name; thou shalt also be a crown of glory in the hand of the Lord: Jehovah delighteth in thee, and thy land shall be married. Behold, thy salvation cometh; behold, His reward is with Him: and they shall call them, the holy people, the redeemed of Jehovah: and thou shalt be called, Sought out, a city not forsaken* (lxii. 1–4, 11, 12). In the whole of this chapter the Lord's coming is treated of, and a new church to be established. It is this new church which is meant by Jerusalem, which will be called by a new name which the mouth of Jehovah shall name; and which shall be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of God; in which Jehovah shall be well pleased, and which shall be called a city sought out, and not forsaken. By these things Jerusalem cannot be meant, in which were the Jews when the Lord came into the world; for that was the opposite in every respect; and was rather to be called Sodom, as also it is called (Apoc. xi. 8; Isa. iii. 9; Jer. xxiii. 14; Ezek. xvi. 46,

48). Again, in Isaiah: *Behold, I create a new heaven and a new earth, the former shall not be called to mind: be glad and rejoice for ever in that which I create. Behold, I create Jerusalem a rejoicing, and her people a joy; that I may rejoice in Jerusalem, and joy in My people. Then the wolf and the lamb shall feed together; they shall not hurt nor destroy in all My holy mountain* (lxv. 17–19, 25). In this chapter also the Lord's coming is treated of, and a new church to be established by Him, which was not established among those who were in Jerusalem, but among those that were out of it: therefore this church is meant by the Jerusalem, which will be to the Lord a rejoicing, and whose people will be to Him a joy; where also the wolf and the lamb shall feed together, and where they shall not hurt. It is likewise said here, as in the Apocalypse, that the Lord will create a new heaven and a new earth, and also that He will create Jerusalem; by which similar things are signified. Again in Isaiah: *Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean: shake thyself from the dust, arise, sit down, O Jerusalem. The people shall know My name in that day; for I am He that doth speak; behold Me: Jehovah hath comforted His people, He hath redeemed Jerusalem* (lii. 1, 2, 6, 9). In this chapter also the coming of the Lord is treated of, and the church to be established by Him; and therefore by Jerusalem, into which the uncircumcised and the unclean shall no more come, and which the Lord shall redeem, is meant the church; and by Jerusalem the holy city is meant the church as to doctrine from and concerning the Lord. In Zephaniah: *Shout, O daughter of Zion; be glad with all the heart, O daughter of Jerusalem: the King of Israel is in the midst of thee; fear not evil any more; He will rejoice over thee with joy, He shall rest in thy love, He will joy over thee with shouting: I will make you a name and a praise to all the people of the earth* (iii. 14–17, 20). Here in like manner the Lord and

the church from Him are treated of, over which the King of Israel, who is the Lord, will rejoice with joy, will joy with shouting, and in whose love He will rest, and who will make them a name and a praise to all the people of the earth. In Isaiah: *Thus saith Jehovah, thy Redeemer and thy Former, saying to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shall be built* (xliv. 24, 26). And in Daniel: *Know and understand that from the going forth of the Word to restore and to build Jerusalem, even unto Messiah the Prince shall be seven weeks* (ix. 25). That the church is here also meant by Jerusalem is manifest, since this will be restored and built by the Lord, but not Jerusalem the seat of the Jews. By Jerusalem is meant the church from the Lord in the following passages also; in Zechariah: *Thus saith Jehovah, I will return to Zion, and will dwell in the midst of Jerusalem; whence Jerusalem shall be called, the city of truth, and the mountain of Jehovah of Hosts, the mountain of holiness* (viii. 3, 20–23). In Joel: *Then shall ye know that I am Jehovah your God, that dwelleth in Zion, the mountain of My holiness; and Jerusalem shall be holiness; and it shall come to pass in that day, that the mountains shall drop new wine, and the hills shall flow with milk, and Jerusalem shall dwell to generation and generation* (iv. 17–21). In Isaiah: *In that day the branch of Jehovah shall be beautiful and glorious; and it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy; every one that is written to life in Jerusalem* (iv. 2, 3). In Micah: *In the last days shall the mountain of the house of Jehovah be established at the top of the mountains; for out of Zion shall go forth the law, and the Word of Jehovah from Jerusalem; to hee shall the former kingdom come, the kingdom of the daughter of Jerusalem* (iv. 1, 2, 8). In Jeremiah: *At that time they shall call Jerusalem the throne of Jehovah, and all nations shall be gathered together at Jerusalem to the name of Jehovah; neither shall they walk any more after the imagination of their evil heart* (iii. 17). In Isaiah: *Look upon Zion, the city*

of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; the stakes thereof shall never be removed, neither shall any of the cords thereof be broken (xxxiii. 20; besides other places also, as Isa. xxiv. 23; xxxvii. 32; lxvi. 10–14; Zech. xii. 3, 6, 8–10; xiv. 8, 11, 12, 21; Mal. iii. 2, 4; Ps. cxxii. 1–7; cxxxvii. 5–7). That the church is meant by Jerusalem in these places, which was to be established by the Lord, and not the Jerusalem inhabited by the Jews in the land of Canaan, may also be evident from the places in the Word where it is said of the latter, that it is altogether destroyed, and that it is to be destroyed; as Jer. v. 1; vi. 6, 7; vii. 17, 18; viii. 6–8; ix. 10, 11, 13; xiii. 9, 10, 14; xiv. 16; Lam. i. 8, 9, 17; Ezek. iv. 1 to the end; v. 9 to the end; xii. 18, 19; xv. 6–8; xvi. 1–63; xxiii. 1–49; Matt. xxiii. 37, 38; Luke xix. 41–44; xxi. 20–22; xxiii. 28–30; and in many other places.

881. *Prepared as a bride for her husband*, signifies that church conjoined to the Lord through the Word. It is said that John saw the holy city New Jerusalem coming down from God out of heaven, here that he saw that city prepared as a bride for her husband; from which it is also manifest, that the church is meant by Jerusalem, and that he saw it first as a city, and afterward as a virgin bride,— as a city representatively, and as a virgin bride spiritually; thus in a double idea, the one within or above the other; just as the angels do, who, when they see or hear or read in the Word of a city, perceive a city in the idea of their lower thought; but in the idea of their higher thought they perceive the church as to doctrine; and this, if they desire it, and pray to the Lord, they see as a virgin, in beauty and apparel according to the quality of the church. It has likewise been given me to see the church thus. By being prepared is signified to be attired for betrothal; and the church is no otherwise girded for betrothal, and afterward for conjunction or marriage, than by the Word; for this is the only means of conjunction or marriage, because the Word is from and concerning the Lord,

and thus is the Lord: therefore it is also called a covenant, and a covenant signifies spiritual conjunction. The Word was given also for that end. That the Lord is meant by Husband, is manifest from verses 10 and 11 of this chapter, where Jerusalem is called the bride the Lamb's wife. That the Lord is called the Bridegroom and Husband, and the church the bride and the wife, and that this marriage is like the marriage of good and truth, and is effected through the Word, may be seen above (n. 797). From this it may be evident, that by Jerusalem prepared as a bride for her husband, is signified that church conjoined to the Lord by the Word.

882. *And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men*, signifies the Lord from love speaking and declaring the good tidings, that He now will be present with men in His Divine Human. This is the celestial sense of these words. The celestial angels, who are the angels of the third heaven, understand them no otherwise: for by hearing a great voice from heaven saying, is meant with them the Lord from love speaking and declaring good tidings; because no one else speaks from heaven but the Lord; since heaven is not heaven from what belongs to the angels, but from the Divine of the Lord, of which they are recipients. Speech from love is meant by a great voice, for great is predicated of love (n. 656, 663). By *behold, the tabernacle of God is with men*, is meant the Lord now present in His Divine Human. By the tabernacle of God is meant the celestial church, and in the universal sense the Lord's celestial kingdom, and in the highest sense His Divine Human; see above (n. 585). The Lord's Divine Human is meant by a tabernacle in the highest sense, because that is signified by the temple; as may be evident in John ii. 18, 21; Mal. iii. 1; Apoc. xxi. 22; and elsewhere: and in like manner by the tabernacle, with the difference that by the temple the Lord's Divine Human as to the Divine truth or Divine wisdom is meant, and by the tabernacle is meant

the Lord's Divine Human as to the Divine good or Divine love. It follows from this, that by *behold, the tabernacle of God is with men*, is meant that the Lord will now be present with men in His Divine Human.

883. *And He shall dwell with them, and they shall be His people, and He Himself shall be with them their God*, signifies conjunction with the Lord, which is such that they are in Him, and He in them. By His dwelling with them is signified the conjunction of the Lord with them, spoken of in what follows. By their being His people, and He Himself being with them their God, is signified that they are the Lord's and the Lord theirs; and since by dwelling with them conjunction is signified, it is signified that they will be in the Lord, and the Lord in them: otherwise there is no conjunction. That it is such, is clearly manifest from the Lord's words in John: *Abide in Me, and I in you: I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (John xv. 4, 5). And again: *In that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). *He that eateth My flesh and drinketh My blood abideth in Me and I in him* (John vi. 56). That the assumption of the Human, and the unition of it with the Divine, which was in Him from birth, and is called the Father, had for its end conjunction with men, is also manifest in John: *For their sakes I sanctify Myself, that they also might be sanctified through the truth: that they may be one, as We are one; I in them, and Thou in Me* (xvii. 19, 21, 22, 26): from which it is evident that the conjunction is with the Lord's Divine Human, and that it is reciprocal; and that thus, and no otherwise, is there conjunction with the Divine which is called the Father. The Lord also teaches that the conjunction is effected by the truths of the Word, and by life according to them (John xiv. 20–24; xv. 7). This is what is meant, therefore, by His dwelling with them, and their being His people, and He Himself being

with them their God: and the same in other places where the same words occur (Jer. vii. 23; xi. 4; xiii. 11; xxiv. 7; xxx. 22; Ezek. xi. 20; xxxvi. 28; xxxvii. 23, 27; Zech. viii. 8; Exod. xxix. 45). By dwelling with them is signified conjunction with them, because to dwell signifies conjunction from love; as may be evident from many passages in the Word; also from the dwelling of the angels in heaven. Heaven is distinguished into numberless societies, arranged among themselves according to the differences of the affections which are of the love in general and particular. Each society is one species of affection, and they dwell there distinctly according to the relationships and affinities of that species of affection; and they who are in the closest relationship, in one house. Hence dwelling together, when spoken of married partners, signifies, in the spiritual sense, conjunction by love. It is to be known that conjunction with the Lord is one thing, and His presence another: conjunction with the Lord is not given to any but those who approach Him immediately; to the rest, His presence.

884. *And God shall wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor trouble shall be more, for the former things are passed away,* signifies that the Lord will take away from them all grief of mind, fear of damnation, of evils and falsities from hell, and of temptations from them, and they shall not call those things to mind, because the dragon, who caused them, is cast out. By *God shall wipe away every tear from their eyes,* is signified that the Lord will take away all grief of mind; for weeping is from grief of mind. By the death which shall be no more, is signified damnation, as n. 325, 765, 853, 873; here the fear of it. By mourning, which shall be no more, is signified a fear of evils from hell: for mourning signifies various things, in every case on account of some subject treated of; here the fear of evils from hell, because the fear of damnation from hell precedes, and the fear of falsities from hell, and of temptations from them, follows. By cry-

ing is signified the fear of falsities from hell, as will be seen in the following paragraph. By trouble, which shall not be, temptations are signified (n. 640). By their being no more because the former things have passed away, is signified that they shall not recall them to mind, because the dragon, who caused them, is cast out; for these are the former things which have passed away. But these things need illustration. Every man after death comes first into the world of spirits, which is midway between heaven and hell, and is there prepared, a good man for heaven, and an evil man for hell; concerning which world see above (n. 784, 791, 843, 850, 866, 869): and as the companionship there is as in the natural world, it could not be otherwise before the final judgment than that they who were civil and moral in externals, but evil in internals, should be together, and should converse with those who were in like manner civil and moral in externals, but good in internals; and as there is within the evil the continual lust of seducing, therefore the good, who were in companionship with them, were infested in various ways. But they who suffered severely from their infestations, and came into fear of damnation, and of evils and falsities from hell, and of grievous temptation, were removed by the Lord from consort with them, and sent into a certain earth below the other, where also there are societies, and were protected there; and this until all the evil were separated from the good, which was done by the final judgment; and then they who had been preserved in the lower earth were taken up by the Lord into heaven. These infestations were caused especially by those who are meant by the dragon and his beasts; therefore, when the dragon and his two beasts were cast into the lake of fire and brimstone, then, as all infestation, and thence grief, and fear of damnation and of hell, ceased, it is said to those who had been infested, that *God shall wipe away every tear from their eyes, and death shall be no more, neither mourning, nor crying, nor trouble shall be more, for the former things are passed away:* by which

is signified that the Lord will take away from them all grief of mind, fear of damnation, and of evils and falsities from hell, and of grievous temptation from them; and they shall not call those things to mind, because the dragon who caused them, is cast out. That the dragon with the two beasts was cast out, and cast into the lake of fire and brimstone, may be seen above (chap. xix. 20; xx. 10): and that the dragon infested, is manifest from many passages; for he fought with Michael, and wished to devour the offspring which the woman brought forth, and persecuted the woman, and went away to make war with the rest of her seed (chap. xii. 4, 5, 7–9; 13–18; also, xvi. 13–16; and elsewhere). That many who were interiorly good were guarded by the Lord, lest they should be infested by the dragon and his beasts, is manifest from chap. vi. 9–11; and that they were infested, chap. vii. 13–17; and that they were afterwards carried away into heaven, chap. xx. 4, 5; and elsewhere. The same are also meant by the captives and those bound in the pit, and liberated by the Lord (Isa. xxiv. 22; lxi. 1; Luke iv. 18, 19; Zech. ix. 11; Ps. lxxix. 11). This is also signified in the Word, where it is said that the graves were opened; also where it is said that the souls were waiting for the final judgment, and for resurrection at that time.

885. That crying in the Word is expressive of grief and fear of falsities from hell, and hence of devastation by them, is manifest from these passages: *The former troubles shall be forgotten, and shall be hidden from My eyes; and the voice of weeping shall be no more heard in her, nor the voice of crying* (Isa. lxv. 16, 19): this is also said of Jerusalem, as here in the Apocalypse. *They are blackened unto the ground, and the cry of Jerusalem is gone up* (Jer. xiv. 2), where mourning over the falsities which vastate the church is treated of. *Jehovah looked for judgment, but behold a scab, for justice, but behold a cry* (Isa. v. 7). *A voice of the crying of the shepherds, for Jehovah layeth waste their pastures* (Jer. xxv. 36). *The voice of crying from the fish gate, because their goods shall*

become a booty, and their houses a desolation (Zeph. i. 10, 13; beside other places, as Isa. xiv. 31; xv. 4–6, 8; xxiv. 11; xxx. 19; Jer. xlvi. 12, 14). But it must be observed, that crying in the Word is expressive of every affection that bursts forth from the heart; therefore it is the voice of lamentation, of imploring, of supplication on account of pain, of entreaty, of indignation, of confession, yea, of exultation.

886. *And He that sat upon the throne said, Behold, I make all things new; and He said unto me, Write, for these words are true and faithful*, signifies the Lord speaking concerning the final judgment to those who were to come into the world of spirits, or who were to die from the time when He was in the world to the present, and saying these things,— that the former heaven with the former earth, and the former church, with each and every thing in them, would perish, and that He would create a new heaven with a new earth, and a new church, which is to be called the New Jerusalem, and that they may know these things for certain, and may bear them in mind, because the Lord Himself has testified and said it. The things contained in this verse, and in the following down to the eighth inclusive, were said to those in the Christian world who would come into the world of spirits, which takes place immediately after death, to the end that they might not suffer themselves to be seduced by the Babylonians and dragonists; for, as has been said above, all after death are assembled in the world of spirits, and cultivate social intercourse with one another as in the natural world; where they are together with the Babylonians and dragonists, who continually burn with the lust of seducing, and who were also allowed to form for themselves as it were heavens by imaginary and illusory arts, by which also they might be able to seduce. Lest this should be done, these things were said by the Lord, that they might know for certain, that these heavens, with their earths, would perish; and that the Lord would create a new heaven and a new earth, when those who did not suffer themselves to be seduced, would be saved.

But it is to be known, that these things were said to those who lived from the time of the Lord down to the last judgment, which took place in the year 1757; because they could be seduced: but hereafter they cannot be seduced there, because the Babylonians and dragonists have been separated, and cast out. But now to the explanation: By Him that sat upon the throne, is meant the Lord (n. 808, at the end). That the Lord here spake from the throne is because He said, *Behold, I make all things new;* by which is signified that He would execute a final judgment, and then would create a new heaven and a new earth, also a new church, with each and all of the things which would be in them. That a throne is a judgment in a representative form, may be seen, n. 229, 845, 865. That the former heaven and the former church perished at the day of the last judgment, n. 865, 877. By *He said unto me, Write, for these words are true and faithful*, is signified that they may know these things certainly, and bear them in mind, because the Lord Himself has testified and said it. By the Lord's using the word *said* the second time, is signified that they may know it certainly. By write is signified that they are for recollection, or that they should bear them in mind (n. 639): and by these words are true and faithful is signified that they are to be believed, because the Lord Himself has testified and said it.

887. *And He said unto me, It is done*, signifies that it is the Divine truth. By He said unto me is signified that it is the Divine truth, because the Lord said the third time, *He said unto me;* also because He said, *It is done*, in the present: and what the Lord says the third time, is what must be believed, because it is Divine truth; also what He says in the present: for thrice signifies complete to the end (n. 505); in like manner when what He is about to do is said to be done.

888. *I am the Alpha and the Omega, the Beginning and the End*, signifies that they may know that the Lord is the God of heaven and earth, and that all things in heaven and on earth were made by Him, and are governed by His Di-

vine Providence, and are done according to it. That the Lord is the Alpha and the Omega, the Beginning and the End; and that by this is meant that all things were made, are governed, and are done, by Him, and more besides, may be seen above (n. 13, 29–31, 38, 57, 92). That the Lord is the God of heaven and earth, is evident from His words in John: *Power is given unto Me over all flesh* (xvii. 2): and in Matthew: *All power is given unto Me in heaven and on earth* (xxviii. 18): and that *by Him were all things made that were made* (John i. 3, 14). That all things which were made or created by Him, are governed by His Divine Providence, is manifest.

889. *I will give unto him that thirsteth of the fountain of the water of life freely*, signifies that to those who desire truths from any spiritual use the Lord will give from Himself through the Word all that conduce to that use. By him that thirsteth is signified he who desires truth from any spiritual use, as will be explained presently. By the fountain of the water of life, the Lord and the Word are signified (n. 384). By giving freely is signified from the Lord, and not from any intelligence of man. By thirsting is signified to desire from some spiritual use because there is given a thirst or desire for the knowledges of truth from the Word from natural use, and also from spiritual use,— from a natural use in those who have erudition for their end, and through erudition fame, honor, and gain, and thus themselves and the world; but from a spiritual use, to those who have it for their end to serve the neighbor from love for him, to seek the good of his soul, and of their own also, and thus for the sake of the Lord, the neighbor, and salvation: to these there is given from the fountain of the water of life, that is, from the Lord through the Word, as much truth as conduces to that use. To the rest truth therefrom is not given. They read the Word, and either do not see any doctrinal truth, or if they do, they turn it into falsity; not so much in speech when it is repeated from the Word, as in the idea of their thought about it. That to

hunger signifies to desire good, and to thirst to desire truth, may be seen n. 323, 381.

890. *He that overcometh shall inherit all things, and I will be God to him, and he shall be to Me a son*, signifies that they who overcome the evils in themselves, that is, the devil, and do not yield when they are tempted by the Babylonians and the dragonists, will come into heaven, and there will live in the Lord and the Lord in them. By overcoming is here meant to conquer the evils in themselves, and thus the devil, and not to yield when they are tempted by the Babylonians and the dragonists. To conquer the evils in themselves is to conquer the devil, because all evil is meant by the devil. By inheriting all things is signified to come into heaven, and then into possession of the goods which are there from the Lord, and thus into the goods which are from the Lord and are the Lord's, as a son and heir: hence heaven is called an inheritance (Matt. xix. 29; xxv. 34). By *I will be God to him, and he shall be to Me a son*, is signified that in heaven they will be in the Lord and the Lord will be in them, as above (n. 882), where are similar words; only it is there said that they will be His people, and He will be with them, their God. They who approach the Lord immediately are His sons, because they are born anew from Him, that is, are regenerated; therefore He called His disciples sons (John xii. 36; xiii. 33; xxi. 5).

891. *But the fearful and unfaithful and abominable*, signifies those who are in no faith, and in no charity, and hence in evils of every kind. By the fearful they are signified who are in no faith, as will be shown presently. By the unfaithful are signified they who are in no charity toward the neighbor; for they are insincere and fraudulent, and thus unfaithful. By the abominable are signified they who are in evils of every kind; for abominations in the Word signify in general the evils which are named in the last six precepts of the Decalogue; as may be evident in Jeremiah: *Trust ye not in lying words, saying, The temple of Jehovah, the temple of Jeho-*

vah, the temple of Jehovah are these; for, stealing, killing, and committing adultery, and swearing by a lie, will ye then come and stand before Me in this house, while ye do these abominations? (vii. 2–4, 9–11: and so everywhere else.) That they who are in no faith are signified by the fearful, is evident from these passages: *Jesus said to the disciples, Why are ye fearful, O ye of little faith* (Matt. viii. 26; Mark iv. 39, 40; Luke viii. 25). *Jesus said to the ruler of the synagogue, Fear not, only believe, and thy daughter shall be saved* (Luke viii. 49, 50; Mark v. 36). *Fear not, little flock, for it is your Father's good pleasure to give you the kingdom* (Luke xii.; xxxii). In like manner by *Fear not ye* (Matt. xvii. 6, 7; xxviii. 3–5, 10; Luke i. 12, 13, 30; ii. 9, 10; v. 8–10: and elsewhere). From all these it may be evident that by the fearful and also the unfaithful and abominable, they are signified who are in no faith, and in no charity, and hence in evils of every kind.

892. *And murderers and whoremongers and sorcerers and idolaters and liars*, signifies all those who make nothing of the precepts of the Decalogue, and do not shun as sins any evils there named, and therefore live in them. What is signified by the four precepts of the Decalogue, which are, *Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not testify falsely*, in the triple sense, the natural, the spiritual, and the celestial, may be seen in the *Doctrine of Life for the New Jerusalem* (n. 62–91); therefore there is no need of explaining them again here. But instead of the seventh precept, which is, *Thou shalt not steal*, sorcerers and idolaters are here named: and by sorcerers are signified they who search out truths, which they falsify, that they may confirm falsities and evils by them; as those do who take this truth, that no one can do good of himself, and by it confirm faith alone; for this is a sort of spiritual theft. What further is meant by sorcery, may be seen above (n. 462). By idolaters are signified they who institute worship, or are in worship, not from the Word, and

thus not from the Lord, but from their own intelligence (n. 459); as they likewise have done, who have fabricated a universal doctrine of the church from a single saying of Paul falsely understood, and not from any Word of the Lord: which also is a species of spiritual theft. By liars are signified they who are in falsities from evil (n. 924).

893. *Shall have their part in the lake that burneth with fire and brimstone*, signifies that their lot is in hell, where the loves of falsity and the lusts of evil are, as is manifest from the explanations above (n. 835, 872); where are similar words.

894. *Which is the second death:* That it signifies damnation, is also manifest from the explanations above (n. 853, 873).

895. *And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and spake with me, saying, Come hither, I will show thee the bride, the Lamb's wife*, signifies influx and manifestation from the Lord out of the inmost of heaven concerning the New Church, which will be conjoined with the Lord through the Word. By one of the seven angels that had the seven vials full of the seven last plagues, that spake with me, is meant the Lord flowing in from the inmost of heaven, and speaking through the inmost heaven, here manifesting what follows. That the Lord is meant by this angel, is manifest from the explanation of chapter xv. vers. 5 and 6, where are these words: *After this I saw, and, behold, the temple of the tabernacle in heaven was opened, and there went forth seven angels having the seven plagues.* That by them is signified that the inmost of heaven was seen, where the Lord is in His holiness, and in the law which is the Decalogue, may be seen above (n. 669, 670). As also from the explanation of chapter xvii., vers. 1, where are these words: *And there came one of the angels that had the seven vials, and spake with me, saying, Come, I will show thee the judgment of the great harlot.* That by these words are signified influx and revelation from the Lord out of the

inmost of heaven concerning the Roman Catholic religion, may be seen above (n. 718, 719). Hence it is manifest, that by *there came to me one of the seven angels that had the seven vials full of the seven last plagues, and spake with me, saying*, is meant the Lord flowing in from the inmost of heaven: and that by *Come hither, I will show thee*, manifestation is signified; and that by the bride, the Lamb's wife, the New Church is signified, which will be conjoined with the Lord through the Word; as n. 881. That church is called the bride when it is being established, and the wife when it is established; here, the bride, the wife, because it is certainly to be established.

896. *And he carried me away in the spirit upon a great and high mountain, and showed me the great city the holy Jerusalem coming down out of heaven from God*, signifies that John was translated into the third heaven, and his sight opened there, before whom was manifested the Lord's New Church as to doctrine in the form of a city. By *he carried me away in the spirit upon a great and high mountain*, is signified that John was translated into the third heaven, where they are who are in love from the Lord, and in the doctrine of genuine truth from Him: great also is predicated of the good of love, and high of truths. By being taken away into a mountain is signified into the third heaven, because in the spirit is said; and he who is in the spirit is as to the mind and its sight in the spiritual world; and there the angels of the third heaven dwell upon mountains, and the angels of the second heaven upon hills, and the angels of the lowest heaven in the valleys between the hills and the mountains: and therefore, when any one is carried in the spirit into a mountain, the signification is that it is into the third heaven. This carrying away is done in a moment, because it is done by a change of the state of the mind. By *he showed me* is signified the sight then opened, and manifestation. By the great city holy Jerusalem coming down out of heaven from God, is signified the Lord's New Church, as above (n. 879,

880); where it is also explained whence it is that it is called holy, and that it is said to come down out of heaven from God. It was seen in the form of a city, because a city signifies doctrine (n. 194, 712); and the church is a church from doctrine and from life according to it. It was also seen as a city, that it might be described as to all its quality; and this is described by its wall, gates, foundations, and by their various measures. The church is similarly described in Ezekiel; where it is also said, that the prophet was led away in the visions of God upon a very high mountain, and saw a city on the south, which the angel also measured as to its wall and gates, and as to its breadth and length (chap. xl. 2, etc.). The like is meant by this in Zechariah: *I said to the angel, Whither goest thou? he said, To measure Jerusalem, that I may see what is the breadth thereof and what is the length thereof* (ii. 2).

897. *Having the glory of God, and her light was like unto a stone most precious, as it were a jasper stone shining like crystal*, signifies that in that church the Word will be understood, because it will be transparent from its spiritual sense. By the glory of God the Word is signified in its Divine light, as will be shown in what follows. By her light the Divine truth there is signified, for this is meant by light in the Word (n. 796, 799). By *like unto a stone most precious, as it were a jasper stone shining like crystal*, is signified the same shining and translucent from its spiritual sense; as will be seen also in what follows. By these words is described the understanding of the Word with those who are in the doctrine of the New Jerusalem, and in life according to it. With these the Word as it were shines when it is read. It shines from the Lord by means of the spiritual sense, because the Lord is the Word, and the spiritual sense is in the light of heaven, which proceeds from the Lord as a sun: and the light which proceeds from the Lord as the sun is in its essence the Divine truth of His Divine wisdom. That there is a spiritual sense in every thing of the Word, in which the angels are,

and from which is their wisdom, and that the Word is translucent from the light of that sense with those who are in genuine truths from the Lord, is shown in the *Doctrine of the New Jerusalem concerning the Sacred Scripture*. That by the glory of God the Word in its Divine light is meant, may be evident from these passages: *The Word was made flesh, and we beheld His glory, as the glory of the only-begotten of the Father* (John i. 14). That by glory is meant the glory of the Word, or the Divine truth in Him, is manifest, since it is said, that *the Word was made flesh*. The same is meant by glory in the following verses, where it is said that *the glory of God did lighten it, and the lamp thereof is the Lamb* (vers. 23). The same is meant by the glory in which they will see the Son of Man, when He shall come in the clouds of heaven (Matt. xxiv. 30; Mark xiii. 26); see above (n. 20, 642, 820): nor is any thing else meant by the throne of glory upon which the Lord will sit when He shall come to the last judgment (Matt. xxv. 31); because He will judge every one according to the truths of the Word; hence it is said that He will come in His glory. When the Lord was transfigured, it is said also that Moses and Elias were seen in glory (Luke ix. 30, 31). By Moses and Elias the Word is there signified. The Lord Himself also then permitted Himself to be seen before the disciples as the Word in its glory. That glory signifies the Divine truth, see many things from the Word above (n. 629). The Word is compared to a stone most precious, as it were a jasper stone shining like crystal, because a precious stone signifies the Divine truth of the Word (n. 231, 540, 726, 823); and a jasper stone the Divine truth of the Word in the literal sense translucent from the Divine truth in the spiritual sense. This is signified by the jasper stone (Exod. xxviii. 20; Ezek. xxviii. 13), and in what follows in this chapter; where it is said that *the building of the wall of the holy Jerusalem was jasper* (vers. 18): and because the Word in the sense of the letter is translucent from its spiritual sense, it is called jasper shining like crystal. All the enlight-

enment which they have who are in Divine truths from the Lord, is from this.

898. *Having a wall great and high*, signifies the Word in the literal sense from which is the doctrine of the New Church. When the Lord's New Church as to doctrine is meant by the holy city Jerusalem, nothing else is meant by its wall but the Word in the literal sense, from which the doctrine is: for that sense protects the spiritual sense, which lies hid within, as the wall does a city and its inhabitants. That the literal sense is the basis, the container, and the support of the spiritual sense, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 27–36). And that that sense is the guard, lest the interior Divine truths, which are those of the spiritual sense, should be injured (n. 97 of the same). Also that the doctrine of the church is to be drawn from the literal sense of the Word, and to be confirmed by it (n. 50–61). It is called a wall great and high, because the Word is meant as to the Divine good and the Divine truth; for great is predicated of good and high of truth, as above (n. 896). By a wall is signified that which protects; and, in speaking of the church, the Word in the literal sense is signified, as in the following passages: *I have set watchmen upon thy walls, O Jerusalem; they shall not be silent day and night, that make mention of Jehovah* (Isa. lxii. 6). *They shall call thee the city of Jehovah, the Zion of the Holy One of Israel; and thou shalt call thy walls salvation, and thy gates praise* (Isa. lx. 14, 18). *Jehovah will be a wall of fire round about, and a glory in the midst of her* (Zech. ii. 5). *The sons of Arvad were upon thy walls, and the Gammadims hung their shields upon thy walls round about: they have made thy beauty perfect* (Ezek. xxvii. 11). This is concerning Tyre, by which is signified the church as to the knowledges of truth from the Word. *Run to and fro through the streets of Jerusalem, and see if there is any that seeketh truth; go up on her walls, and cast down* (Jer. v. 1, 10). *Jehovah hath purposed to destroy the wall of the*

daughter of Zion, He made the rampart and the wall to mourn, they languish together, the law and the prophets are no more (Lam. ii. 8, 9). *They shall run to and fro in the city, they shall run upon the wall, they shall climb up into the houses, they shall enter in at the windows* (Joel ii. 9). This is concerning the falsifications of truth. *Day and night the wicked go about in the city, upon its walls, destructions are in the midst of them* (Ps. lv. 10; beside other places, as Isa. xxii. 5; lvi. 5; Jer. i. 15; Ezek. xxvii. 11; Lam. ii. 7). That the Word in the literal sense is signified by a wall, is clearly manifest from what follows in this chapter, where the wall, its gates, foundations, and measures are much treated of. The reason is, because the doctrine of the New Church, which is signified by the city, is solely from the sense of the letter of the Word.

899. *Having twelve gates*, signifies all the knowledges of truth and good there, by which a man is introduced into the church. By the gates are signified knowledges of truth and good from the Word, because by them a man is introduced into the church; for the wall, in which the gates were, signifies the Word; as explained just above (n. 898): and it is said in what follows, that *the twelve gates were twelve pearls, each one of the gates was one pearl* (vers. 21); and by pearls the knowledges of truth and good are signified (n. 727). That a man is introduced into the church by them, as into a city through the gates, is manifest. That twelve signifies all, may be seen above (n. 348). Knowledges of truth and good are signified by gates in these places also: *I will lay thy foundations with sapphires, and I will make thy stones of ruby, and thy gates of carbuncles* (Isa. liv. 11, 12). *Jehovah loveth the gates of Zion more than all the dwellings of Jacob, glorious things are to be declared of thee, O city of God* (Ps. lxxxvii. 2, 3). *Enter into His gates with thanksgiving, be thankful unto Him, bless His name* (Ps. c. 4). *Our feet have stood within thy gates, O Jerusalem, Jerusalem is builded as a city that is compact together* (Ps. cxxii.

2, 3). *Praise Jehovah, O Jerusalem, for He strengtheneth the bars of thy gates, He blesseth thy children within thee* (Ps. cxlvii. 12, 13). *That I may show forth all Thy praises in the gates of the daughter of Zion* (Ps. ix. 14). *Open ye the gates, that the righteous nation that keepeth truth may enter in* (Isa. xxvi. 2). *Lift up the voice, that they may go into the gates of the princes* (Isa. xiii. 2). *Blessed are they that do His commandments, and enter in through the gates into the city* (Apoc. xxii. 14). *Lift up your heads, O ye gates, that the King of glory may come in* (Ps. xxiv. 7, 9). *The ways of Zion do mourn, all her gates are desolate, her priests sigh* (Lam. i. 4). *Judah mourneth, and the gates thereof languish* (Jer. xiv. 2) *Jehovah hath purposed to destroy the wall of the daughter of Zion, her gates have sunk into the earth* (Lam. ii. 8, 9). *Who make a man to sin in a word, and lay a snare for him that reproveth in the gate* (Isa. xxix. 21). *He chose new gods, then was war in the gates* (Judg. v. 8). Beside other places, as Isa. iii. 25, 26; xiv. 31; xxii. 7; xxiv. 12; xxviii. 6; lxii. 10; Jer. i. 15; xv. 7; xxxi. 38, 40; Mic. ii. 13; Nah. iii. 13; Judg. v. 11. Since gates signify introductory truths, which are knowledges from the Word, therefore the elders of a city sat in the gates, and judged; as is manifest from Deut. xxi. 18–21; xxii. 15; Lam. v. 14; Am. v. 12, 15; Zech. viii. 16.

900. *And over the gates twelve angels, and names written over, which are the names of the twelve tribes of the children of Israel*, signifies the Divine truths and goods of heaven, which are also the Divine truths and goods of the church, in those knowledges, and likewise guards, lest any one should enter, unless he is in them from the Lord. By the twelve angels are signified here all the truths and goods of heaven; since by angels in the highest sense the Lord is signified, in a general sense the heaven of angels, and in a particular sense the truths and goods of heaven from the Lord; see n. 5, 170, 258, 344, 415, 465, 647, 648, 657, 718: here the truths and goods of heaven, because there follows, *and names written over, which are the names of the twelve*

tribes of the children of Israel, by which are signified all the goods and truths of the church (n. 349). By over the gates is signified in these knowledges, because *over* in the Word signifies *within:* the reason is, because that which is the highest in successive order becomes the inmost in simultaneous order; therefore the third heaven is called not only the highest but the inmost heaven. Hence it is, that over the gates signifies in the knowledges of truth. By the names superscribed is signified all their quality, thus the quality in them; for all quality is from the internals in the externals. That guards lest any one should enter into the church unless he is in those knowledges from the Lord, are signified by the same words, is manifest, because the angels were seen standing over the gates, and the names of the tribes of Israel were also written above them. It is said that the truths and goods of heaven and the church are in the knowledges which are from the Word, by which introduction into the church is effected, because the knowledges of truth and good from the Word, when the spiritual out of heaven from the Lord is in them, are not called knowledges, but truths: but if the spiritual out of heaven from the Lord is not in them, they are nothing but things learned.

901. *On the east three gates, on the north three gates, on the south three gates, and on the west three gates*, signifies that the knowledges of truth and good, in which is spiritual life out of heaven from the Lord, by which introduction into the New Church is effected, are for those who are in love or affection for good more and less, and for those who are in wisdom or affection for truth more and less. By the gates are now signified the knowledges of truth and good, in which there is spiritual life out of heaven from the Lord because over the gates were the twelve angels, and the names of the twelve tribes of the sons of Israel written, by which that life in those knowledges is signified, as is manifest from the explanations just above (n. 900). That the gates signify the knowledges of truth and good, by which

introduction into the New Church is effected, may be seen above (n. 899). There were three gates on the east, three on the north, three on the south, and three on the west, because love and affection for good in a higher degree is signified by the east, and thus more; and by the west is signified love and affection for good in a lower degree, and thus less; and wisdom and affection for truth in a higher degree is signified by the south, and thus more; and by the north is signified wisdom and affection for truth in a lower degree, and thus less. These things are signified by the east, the west, the south, and the north, because the Lord is the sun of the spiritual world; and in front of Him are the east and the west, and on the sides are the south and north; the south on the right side, and the north on the left: therefore they who are more in love to the Lord and hence in affection dwell in the east, and they who are less, in the west; and they who are more in wisdom from affection for truth dwell in the south, and they who are less, in the north. That the habitations of the angels of heaven are in such an order may be seen in the work on *Heaven and Hell*, published at London, 1758 (n. 141–153). There were three gates towards each quarter, because three signifies all (n. 400, 505).

902. *And the wall of the city having twelve foundations*, signifies that the Word in the literal sense contains all things of the doctrine of the New Church. By the wall of the city is signified the Word in the literal sense (n. 898); and by the twelve foundations are signified all things of the doctrine of the church: by foundations are signified the doctrinals, and by twelve all. The church is also founded upon doctrine, for doctrine teaches how one must believe and how he must live; and the doctrine must be drawn from no other source than the Word: that it is from the literal sense of the Word, may be seen in the *Doctrine of the New Jerusalem respecting the Sacred Scripture* (n. 50–61). Since all things of the doctrine are signified by the twelve foundations of the wall of the city New Jerusalem, and the church is a church from the

doctrine, therefore its foundations are particularly treated of below (vers. 19, 20). In the Word the foundations of the earth are mentioned several times; and by them are not meant the foundations of the earth, but the foundations of the church: for the earth signifies the church (n. 285); and the foundations of the church are none other than those which are from the Word, and are called doctrines: for the Word itself founds the church. Doctrines from the Word are also signified by foundations in these passages: *Do ye not understand the foundations of the earth?* (Isa. xl. 21.) *I will put My words into thy mouth, to plant the heavens and to found the earth* (Isa. li. 16). *They do not acknowledge, they do not understand, they walk in darkness, all the foundations of the earth totter* (Ps. lxxxii. 5). *The Word of Jehovah, who stretcheth forth the heavens and the foundations of the earth, and who formeth the spirit of man within him* (Zech. xii. 1). *Jehovah hath kindled a fire in Zion, and it hath devoured the foundations thereof* (Lam. iv. 11). *The wicked shoot in darkness at the upright in heart, because the foundations are undermined* (Ps. xi. 2, 3). *Hear ye, O mountains, the controversy of Jehovah, the strength, the foundations of the earth, for Jehovah hath a controversy with His people* (Mic. vi. 2). *The cataracts on high were opened, and the foundations of the earth were shaken, the earth is broken in pieces, the earth is rent, the earth is moved exceedingly* (Isa. xxiv. 18–20; beside other places, as Isa. xiv. 32; xlviii. 13; li. 13; Ps. xxiv. 2; cii. 25; civ. 4, 5; 2 Sam. xxii. 8, 16). He who does not think that the earth signifies the church, can think no otherwise here than merely naturally, yea, materially, when he reads of the foundations of the earth: the same as it would be, if he did not think that the city Jerusalem here signifies the church, while he reads of its wall, gates, foundations, streets, measures, and other particulars which are described in this chapter as relating to a city; when yet they relate to the church, and thus are not to be understood materially, but spiritually.

903. *And in them the names of the twelve apostles of the Lamb*, signifies all things of doctrine from the Word concerning the Lord and a life according to His precepts. The names of the twelve apostles of the Lamb were written on the foundations, because the Lord's church, as to all things of it, is signified by the twelve apostles (n. 79, 233, 790); here as to all things of its doctrine, because their names were written upon the twelve foundations, by which are signified all things of the doctrine of the New Jerusalem (n. 902). By the twelve names is signified all its quality; and all its quality has reference to two things in the doctrine and hence in that church,— the Lord, and a life according to His precepts; these therefore are signified. All things of the doctrine of the New Church have reference to these two, because they are its universals, on which all the particulars depend, and are its essentials, from which all the formalities proceed: hence they are as the soul and life of all things of its doctrine. They are indeed two, but the one cannot be separated from the other; for to separate them would be like separating the Lord from man, and man from the Lord; and then there is no church. These two are conjoined like the two tables of the law, one of which contains the things which are the Lord's, and the other those which are man's; therefore they are called a covenant, and a covenant signifies conjunction. Think how it would be with these tables of the law, if the first only was extant, and the second was taken away; or if the second was extant, and the first was taken away. Would it not be as if God did not see man, or as if man did not see God, and as if the one receded from the other? These things are said, that it may be known, that all things of the doctrine of the New Jerusalem have relation to love to the Lord and to love toward the neighbor. Love to the Lord is to have faith in the Lord and to do His precepts, and to do His precepts is love toward the neighbor; since to do His precepts is to do uses to the neighbor. That they who do His precepts love the Lord, the Lord Himself

teaches in John xiv. 21–24: and that love to God and love toward the neighbor are the two precepts on which hang the law and the prophets (Matt. xxii. 35–38). By the law and the prophets is meant the Word in its whole complex.

904. *And he that spake with me had a golden reed to measure the city and the gates thereof and the wall thereof*, signifies that there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what the Lord's New Church is as to doctrine and its introductory truths, and as to the Word from which these are. And he that spake with me signifies the Lord out of heaven, because the angel was one of the seven angels that had the seven vials, mentioned above (vers. 9), by whom is meant the Lord speaking out of heaven (n. 895). By the reed is signified power or faculty from the good of love; by a reed power or faculty (n. 485), and by gold the good of love (n. 211, 726). By measuring is signified to know the quality of a thing, and thus to understand and know (n. 486). By the city, which was the holy Jerusalem, is signified the church as to doctrine (n. 878, 879). By the gates are signified the knowledges of truth and good from the literal sense of the Word, which, from the spiritual life in them, are truths and goods (n. 899): and by the wall is signified the Word in the literal sense, from which is the church (n. 898). It is manifest from this, that by *he that spake with me had a golden reed, to measure the city and the gates thereof and the wall thereof*, is signified that there is given by the Lord to those who are in the good of love the faculty of understanding and knowing what the quality of the Lord's New Church is as to doctrine and its introductory truths, and as to the Word from which they are. That this is signified cannot at all be seen in the sense of the letter; for in that it is only seen that the angel that spoke with John had a golden reed to measure the city, the gates, and the wall: but yet that there is another sense in these things, which is the spiritual sense, is manifest from the fact that by the city Jerusalem is not meant any city, but the

church; and therefore all the things that are said of Jerusalem as a city, signify such things as are of the church; and all the things of the church are in themselves spiritual. Such a spiritual sense is also in the things that are said above (chap. xi.), where are these words: *There was given unto me a reed like unto a rod, and the angel stood, saying, Arise and measure the temple of God and the altar and them that worship therein* vers. 1). There is a similar spiritual sense also in all the things which the angel measured with the reed in Ezek. xl. to xlviii. Also in these in Zechariah: *I lifted up mine eyes and saw, and behold, a man, in whose hand was a measuring line; and I said, Whither goest thou? and he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof* (ii. 5, 6). Yea, there is such a spiritual sense in all the things of the tabernacle and all things of the temple at Jerusalem, whose measurement we read of, and likewise in their measures themselves: and yet nothing of them can be seen in the literal sense.

905. *And the city lieth four square*, signifies justice in it. The city appeared quadrangular, because quadrangular or square signifies just, for triangular signifies right; all these are in the ultimate degree, which is natural. Quadrangular or square signifies just, because it has four sides, and the four sides look to the four quarters; and to look equally to the four quarters is to view all things from justice: therefore three gates stood open into the city from each quarter; and it is said in Isaiah, *Open ye the gates, that the just nation which keepeth truth may enter in* (xxvi. 2). The city lay quadrangular, that its length and breadth might be equal; and by the length the good of that church is signified, and by the breadth its truth: and when the good and the truth are equal, then it is just. It is from this signification of square, that we say in common discourse, a square man, which is a man who does not turn aside to this side or to that through injustice. Because square signifies just, therefore the altar of burnt-offering, by which was signified worship from celes-

tial good and the truth thence, was square (Exod. xxvii. 1); so the altar of incense, by which worship from spiritual good and the truth of it was signified, was square also (Exod. xxx. 1, 2; xxxix. 9); and the breastplate of judgment likewise, in which was the Urim and Thummim, was a square doubled (Exod. xxviii. 15: beside other instances).

906. *The length of it is as large as the breadth*, signifies that in that church good and truth make one, like essence and form. By the length of the city Jerusalem the good of the church is signified, and by its breadth the truth of the church is signified. That truth is signified by breadth was shown from the Word above (n. 861). That good is signified by length, here the good of the church, is for the same reason as that breadth signifies truth. The reason is, that the extent of heaven from east to west is meant by length, and the extent of heaven from south to north is meant by breadth; and the angels who dwell in the east and west of heaven are in the good of love, and the angels who are in the south and north of heaven are in the truths of wisdom; see above (n. 901). It is similar with the church on earth; for every one who is in the goods and truths of the church from the Word, is consociated with the angels of heaven, and dwells with them as to the interiors of his mind,— they who are in the good of love in the east and west of heaven, and they who are in the truths of wisdom in the south and north of heaven. The man does not indeed know this, but yet every one after death comes into his place. Hence now it is, that by length, when speaking of the church, is signified its good; and by breadth, its truth. It is manifest that long and broad cannot be predicated of the church, but that they can of a city, by which the church is signified. It signifies that the good and truth in that church make one like essence and form, because it is said that its length is as great as the breadth, and by the length the good of the church is signified, and by the breadth its truth, as was said. They make one, like essence and form, because truth is the form of good, and

good is the essence of truth; and the essence and the form make one.

907. *And he measured the city with the reed unto twelve thousand furlongs, the length and the breadth and the height of it were equal*, signifies that the quality of that church from doctrine was shown, that all things of it were from the good of love. By measuring with a reed is signified to know the quality of a thing (n. 904): and by the angel's measuring it before John, is signified to show it so that he might know. By a city, here Jerusalem, the Lord's New Church as to doctrine, is signified (n. 879, 880). By the twelve thousand furlongs are signified all the goods and truths of that church. That twelve thousand signifies the like as twelve, and that twelve signifies all goods and truths, and is said of the church, may be seen above (n. 348). Similar things are signified by furlongs as by measures, and by measures the quality is signified (n. 313, 486). The length, the breadth, and the height are said to be equal, that it may be signified that all the things of that church were from the good of love: for the good of love is signified by the length, and the truth from that good by the breadth (n. 906); and by the height the good and truth together in every degree are signified: for height is from the highest to the lowest; and the highest descends to the lowest by degrees which are called degrees of height, in which the heavens are, from the highest or third to the lowest or first. These degrees may be seen treated of in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*, in Part Third. *The length and the breadth and the height were equal*, signifies that all things are from the good of love, because the length, which signifies the good of love, comes first; and the breadth is equal to it, and thus is like the length, as also is the height. On any other ground, what would it mean, that the height of the city was twelve thousand furlongs, thus rising immensely above the clouds; yea, above the aerial atmosphere, whose height does not exceed three hundred furlongs; yea, it would rise immensely in the ether

towards the zenith. That by these three being equal is signified that all the things of that church are from the good of love, is manifest from what follows; for it is said that *the city was pure gold like pure glass* (vers. 18); and likewise that *the street of the city was pure gold as it were transparent glass* (vers. 21): and by gold is signified the good of love. That all things of heaven and the church are from the good of love, and the good of love from the Lord, will be seen in the following parargaph.

908. That all things of heaven and the church are from the good of love, and the good of love from the Lord, cannot be seen, and hence not known, unless it is demonstrated. It is not known because not seen, because good does not enter into man's thought as truth does; for truth is seen in the thought, because it is from the light of heaven; but good is only felt, because it is from the heat of heaven; and rarely does any one, when he reflects upon the things which he thinks, attend to those which he feels, but to those which he sees. This is the reason that the learned attribute all things to thought, and not to affection; and that the church attributes all things to faith, and not to love: when yet truth, which at this day is called in the church the truth of faith, or faith, is only the form of good which is of love; see above (n. 875). Now, as a man does not see good in his thought,— for good, as was said, is only felt, and is felt under various forms of enjoyment,— and because a man does not attend to the things which he feels in thought, but to those which he there sees; therefore all that which he feels with enjoyment he calls good; and he feels evil with enjoyment, for this is implanted from birth, and proceeds from the love of self and the world. This is the cause of his not knowing that the good of love is the all of heaven and the church, and that this is not in man except from the Lord, and that it does not flow in from the Lord with any one but him who shuns evils with their enjoyments as sins. These are the things that are meant by the Lord's words, that the law and the prophets

hang on these two commandments, *Thou shalt love God above all things, and thy neighbor as thyself* (Matt. xxii. 35–40): and I can aver, that there is not in man a grain of truth, which is truth in itself, except so far as it is from the good of love from the Lord; and hence not a grain of faith which in itself is faith, that is, is living, saving, and spiritual, except so far as it is from charity which is from the Lord. Since the good of love is the all of heaven and the church, therefore the whole heaven and the whole church are arranged by the Lord according to the affections of love, and not according to any thought separate from them; for thought is affection in form, as speech is sound in form.

909. *And he measured the wall of it, a hundred and forty-four cubits*, signifies that it was shown what the quality of the Word is in that church, that from it are all her truths and goods. By His measuring is signified that the quality was shown, as above (n. 907). By the wall is signified the Word in the literal sense (n. 898). By a hundred and forty-four are signified all the truths and goods of the church from the Word (n. 348). By the cubits is signified the quality, the same as by a measure. For by a hundred and forty-four the like is signified as by twelve, since the number a hundred and forty-four arises from twelve multiplied by twelve; and multiplication does not take away the signification.

910. *The measure of a man, which is, of an angel*, signifies the quality of that church, that it makes one with heaven. By measure the quality of a thing is signified (n. 313, 486). By a man is here signified the church from men, and by an angel is signified heaven from the angels: hence by the measure of a man, which is of an angel, the quality of the church is signified, as making one with heaven. By man in the Word is signified intelligence and wisdom from the Word (n. 243); and intelligence and wisdom from the Word in a man is the church in him; hence by man in the concrete or in general, that is, when a society or an assemblage is called a man, in the spiritual sense the church is meant. Hence

the prophets were called sons of man, and the Lord Himself called Himself the Son of Man: and the Son of Man is the truth of the church from the Word; and when speaking of the Lord, it is the Word itself from which is the church. By an angel three things are signified; in the highest sense the Lord, in the general sense heaven or a heavenly society, and in particular the Divine truth: that these three things are signified by an angel, may be seen, n. 5, 65, 170, 258, 342, 344, 415, 465, 644, 647, 648, 657, 718; here the heaven with which the Lord's New Church will make one. That the church which is a church from the Word, and thus from the Lord, is in consociation with heaven, and in conjunction with the Lord, may be seen above (n. 818). It is otherwise with a church which is not from the Lord's Word.

911. *And the building of the wall of it was jasper*, signifies that all the Divine truth of the Word in the sense of the letter with the men of that church is translucent from the Divine truth in the spiritual sense. By the wall is signified the Word in the literal sense (n. 898). By its building is signified the whole of it, because the whole of it is in the building. By jasper the same is signified as by precious stones in the aggregate; and by a precious stone, when treating of the Word, is signified the Divine truth of the Word in the literal sense translucent from the Divine truth in the spiritual sense (n. 231, 540, 726, 823): that the like is signified by jasper, may be seen above (n. 897). It was translucent, because the Divine truth in the literal sense is in natural light, and the Divine truth in the spiritual sense is in spiritual light: and therefore when the spiritual light flows into the natural light with a man who is reading the Word, he is enlightened, and sees the truths therein; for the objects of spiritual light are truths. The Word is also such in the sense of the letter, that the more a man is enlightened by the influx of the light of heaven, the more he sees the truths from their connection and hence their form; and the more he sees them in this manner, the more interiorly is his rational

opened: for the rational is the very receptacle of the light of heaven.

912. *And the city was pure gold like unto pure glass*, signifies that hence the all of that church is the good of love flowing in together with light out of heaven from the Lord. By the city, or Jerusalem, is meant the Lord's New Church as to all its interior, or as viewed within the wall. By gold is signified the good of love from the Lord, as shown in what follows; and by like unto pure glass is signified transparent from the Divine wisdom: and because wisdom appears in heaven as light, and flows in from the Lord as a sun, by like unto pure glass is signified flowing in together with light out of heaven from the Lord. It was shown above (n. 908), that all things of heaven and the church are from the good of love, and the good of love from the Lord. It is now said here, that the city was seen as pure gold, by which is signified that the all of the New Church, which is the New Jersualem, is the good of love from the Lord. But as the good of love is not given singly or abstracted from the truths of wisdom, but that it may be the good of love, it must be formed; and it is formed by the truths of wisdom, therefore it is here described as pure gold like unto pure glass: for the good of love without the truths of wisdom has no quality, because no form; and its form is according to its truths in their order and connection, flowing in together with the good of love from the Lord, and thus in man according to reception. In man is said; but it is not meant as man's, but as the Lord's in him. From this it is now manifest, that by the city being pure gold like unto pure glass, is signified that hence the all of that church is the good of love flowing in with light out of heaven from the Lord.

913. Gold signifies the good of love, because the metals, like every thing that appears in the natural world, correspond,— gold to the good of love, silver to the truths of wisdom, copper or brass to the good of charity, and iron to the truths of faith. Hence these metals exist in the spiritual

world also; since all things that appear there are correspondences: for they correspond to the affections and hence the thoughts of the angels, which in themselves are spiritual. That gold from correspondence signifies the good of love, may be evident from these passages: *I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich* (Apoc. iii. 18). *How is the gold become dim, and the refined gold changed! the stones of holiness are poured out at the head of all the streets: the sons of Zion were esteemed equal to pure gold* (Lam. iv. 1, 2). *He shall save the souls of the poor, and shall give them of the gold of Sheba* (Ps. lxxii. 13, 15). *For brass I will bring gold, and for iron silver, and for wood brass, and for stones iron; and I will make thine officers peace, and thine exactors justice* (Isa. lx. 17). *Behold, thou art wise, no secret lies hid from thee; with thy wisdom and with thine understanding thou hast gotten thee gold and silver in thy treasuries; thou hast been in Eden, every precious stone was thy covering, and gold* (Ezek. xxviii. 3, 4, 13). *The multitude of camels shall cover thee, all they from Sheba shall come, they shall bring gold and frankincense, and shall show forth the praises of Jehovah* (Isa. lx. 6, 9; Matt. ii. 11). *I will fill this house with glory. The silver is Mine, and the gold is Mine: the glory of this latter house shall be greater than of the former* (Hag. ii. 8, 9). *King's daughters were among thy honorable women; upon thy right hand did stand the queen in the best gold of Ophir, her clothing was of wrought gold* (Ps. xlv. 9, 14; Ezek. xvi. 13). *Thou hast taken thy fair jewels of My gold, and of My silver, which I had given thee, and madest to thyself images of men* (Ezek. xvi. 17). *Ye have taken My silver and My gold, and have carried into your temples My goodly pleasant things* (Joel iii. 5). Because gold signifies the good of love, therefore when Belshazzar with his nobles drank wine out of the vessels of gold brought from the temple of Jerusalem, and at the same time praised the gods of gold, silver, brass, and iron, there was a writing on the wall, and that night he was slain (Dan. v. 2, beside many

other places). Since gold signifies the good of love, therefore the ark, in which the law was, was overlaid with gold within and without (Exod. xxv. 11). And therefore the mercy-seat and the cherubs over the ark were of pure gold (Exod. xxv. 18). The altar of incense was of pure gold (Exod. xxx. 3). So also the candlestick with the lamps (Exod. xxv. 31, 38). And the table upon which was the show-bread was overlaid with gold (Exod. xxv. 23, 24). Because gold signifies the good of love, silver the truth of wisdom, brass the good of natural love which is called charity, and iron the truth of faith, therefore the ancients called the successive periods, from the most ancient down to the last, the golden, silver, brazen, and iron ages. Similar things are signified by the statue seen by Nebuchadnezzar in a dream, whose head was gold, the breast and arms silver, the belly and thighs brass, the legs iron, and the feet part of iron and part of clay (Dan. ii. 32, 33). By these things the successive states of the church in this world are signified, from the most ancient times down to this day. The state of the church of this day is described thus: that *thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of man, but they shall not cohere the one with the other, as iron is not mixed with clay* (vers. 43). By iron is signified the truth of faith, as was said, but when there is no truth of faith, but faith without truth, then the iron is mixed with miry clay, which do not cohere. By the seed of man, with which they should mingle themselves, the truth of the Word is signified. This is the state of the church at this day. What it is to be hereafter is described there in a few words, vers. 45, but more fully, chap. vii. 13–18, 27.

914. *And the foundations of the wall of the city were adorned with every precious stone*, signifies that all things of the doctrine of the New Jerusalem taken from the literal sense of the Word with those who are there, will appear in the light according to reception. By the twelve foundations are signified all things of doctrine (n. 902). By the wall is sig-

nified the Word in the literal sense (n. 898). By the holy city Jerusalem the Lord's New Church is signified (n. 879, 880). By every precious stone is signified the Word in the literal sense transparent from its spiritual sense (n. 231, 540, 726, 911). And as this takes place according to reception, it is therefore signified that all things of doctrine from the Word with them will appear in the light according to reception. No one who does not think sanely, can believe that all things of the New Church can appear in the light. But let it be known that they can, for every man has exterior and interior thought. The interior thought is in the light of heaven, and is called perception; and the exterior thought is in the light of the world: and the understanding of every man is such that it can be elevated even into the light of heaven, and also is elevated, if from any enjoyment he wishes to see truth. That it is so, has been given me to know by much experience, from which wonderful things may be seen in the *Angelic Wisdom concerning the Divine Providence*, and still more in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom*. For the enjoyment of love and wisdom elevates the thought, so that it sees as in the light that a thing is so, although it had not before heard of it. This light, which enlightens the mind, flows in from no other source than out of heaven from the Lord; and because they who will be of the New Jerusalem will approach the Lord directly, that light flows in by the orderly way, which is through the love of the will into the perception of the understanding. But they who have confirmed in themselves the dogma that the understanding is to see nothing in theological things, but that what the church teaches is to be believed blindly, cannot see any truth in the light; for they have obstructed the way of the light in themselves. This dogma the church of the Reformed has retained from the Roman Catholic religion, which teaches that no one but the church itself, by which they understand the pontiff and the papal consistory, is to interpret the Word; and that he

who does not embrace in faith all things of the doctrine put forth by the church, is to be held as a heretic, and that he is anathema. That it is so, is evident from a clause of the Council of Trent, in which all the dogmas of that religion are established; where this is said at the end: "The President Moronus then said, 'Go in peace.' Acclamations followed, and among others, this of the cardinal from Lorraine and the fathers: 'We all so believe; we all are of that very sentiment; we all consenting to and embracing it subscribe to it; this is the faith of the blessed Peter and the Apostles; this is the faith of the Fathers; this is the faith of the orthodox.' 'So be it, Amen, Amen.' 'Anathema to all heretics.' 'Anathema.' 'Anathema.'" The decrees of that Council are those adduced above in a summary at the beginning of this work; in which, however, there is scarcely a single truth. These things are brought forward, that it may be known that the Reformed retained from that religion a blind faith, that is, a faith separated from the understanding; and they who retain it hereafter cannot be enlightened in Divine truths by the Lord. As long as the understanding is held captive under obedience to faith, or the understanding is removed from seeing the truths of the church, theology becomes nothing but a thing of the memory; and a thing of the memory only is dissipated as every thing is when separated from judgment, and perishes from its obscurity. Hence it is, that *they are blind leaders of the blind; and when the blind lead the blind, both fall into the pit* (Matt. xv. 14). And they are blind, because they do not enter in by the door, but some other way: for Jesus says, *I am the door, by Me if any one enter in, he shall be saved, and shall go in and out, and find pasture* (John x. 9). To find pasture is to be taught, enlightened, and nourished in Divine truths. All who do not enter in by the door, that is, by the Lord, are called thieves and robbers: but they who enter in by the door, that is, by the Lord, are called the shepherds of the sheep, in the same chapter (x. vers. 1, 2). Therefore,

my friend, go to the Lord, and shun evils as sins, and reject faith alone; and then your understanding will be opened, and you will see wonderful things, and will be affected by them.

915. *The first foundation was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprasus, the eleventh jacinth, the twelfth amethyst*, signifies all things of that doctrine from the literal sense of the Word in their order with those who approach the Lord immediately, and live according to the precepts of the Decalogue, shunning evils as sins; for these and no others are in the doctrine of love to God and love toward the neighbor, which two are the foundations of religion. That by the twelve foundations of the wall are signified all things of the doctrine of the New Jerusalem from the literal sense of the Word, may be seen above (n. 902, 914). That by precious stones in general are signified all the truths of doctrine from the Word translucent through the spiritual sense, see above (n. 231, 540, 726, 911, 814). Here some specific truth thus translucent is signified by every stone. That the Word in the literal sense corresponds as to its doctrines to precious stones of every kind, may be seen in the *Doctrine of the New Jerusalem concerning the Sacred Scripture* (n. 43–45). There are two colors in general which shine forth through precious stones, red and white. Other colors, as green, yellow, blue, and many more, are composed of those with the intervention of black; and by red is signified the good of love, and by white the truth of wisdom. Red signifies the good of love, because it derives its origin from the fire of the sun; and the fire of the sun of the spiritual world is in its essence the Lord's Divine love, and thus the good of love; and white signifies the truths of wisdom, because it derives its origin from the light which proceeds from the fire of that sun, and that proceeding light is in its essence the Divine wisdom, and thus the truth of wisdom;

and black derives its origin from their shade, which is ignorance. But to explain what particular of good and what of truth is signified by each stone would be too prolix: but still, that it may be known what particular good and truth each stone in this order signifies, see the things that are explained above (chap. vii., from vers. 5–8, n. 349–361); where the twelve tribes of Israel are treated of: for the same is here signified by each stone, as by each tribe there named; since by the twelve tribes there described are signified in like manner all the goods and truths of the church and of its doctrine in their order: therefore it is also said in this chapter (vers. 14), that *in these foundations were written the names of the twelve apostles of the Lamb*, and by the twelve apostles are signified all things of doctrine concerning the Lord, and life according to His precepts (n. 903). Similar things are also signified by these twelve stones as by the twelve precious stones in Aaron's breastplate, which was called the Urim and Thummim, spoken of in Exod. xxviii. 15–21; which are severally explained in the *Heavenly Arcana*, from n. 9856–9882; with the difference that in the latter were the names of the twelve tribes of Israel, but in the former the names of the twelve apostles of the Lamb. That the foundations are of precious stones is also said in Isaiah: *O thou afflicted, behold, I will lay thy stones with fair colors, and will lay thy foundations with sapphires, and thy gates of carbuncles; all thy sons shall be taught of Jehovah* (liv. 11, 12). By the afflicted is meant the church about to be established by the Lord among the Gentiles. Again: *Thus said the Lord Jehovih, I will lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; I will make judgment a rule, and justice a plummet* (xxviii. 16, 17). Since every truth of doctrine from the Word must be founded upon the acknowledgment of the Lord, the Lord is therefore called the stone of Israel (Gen. xlix. 24); also the corner stone which the builders rejected (Matt. xxi. 42; Mark xii. 10, 11; Luke xx. 17, 18). That the corner stone is a foundation stone is evi-

dent from Jer. li. 26. The Lord is also called a rock in many places in the Word; wherefore He meant Himself by the rock, when He said, *Upon this rock I will build My church* (Matt. xvi. 18, 19); and also when He said, *He that heareth My words, and doeth them, is likened to a prudent man, who built a house and laid the foundation upon the rock* (Luke vi. 47, 48; Matt. vii. 24, 25). By the rock the Lord as to the Divine truth of the Word is signified. That all things of the church and its doctrine have reference to these two things, that the Lord is to be approached immediately and that we must live according to the precepts of the Decalogue, shunning evils as sins; and that thus all things of doctrine have relation to love to the Lord and love to the neighbor, will be seen in the *Doctrine of the New Jerusalem concerning Charity*, where these things will be set forth in their order.

916. *And the twelve gates were twelve pearls, and each one of the gates was of one pearl*, signifies that the acknowledgment and knowledge of the Lord conjoins all the knowledges of truth and good, which are from the Word, into one, and introduces into the church. By the twelve gates are signified all knowledges of truth and good, by which a man is introduced into the church (n. 899, 900). By twelve pearls all knowledges of truth and good are also signified (n. 727): hence the gates were pearls. The reason that each one of the gates was of one pearl, is that all the knowledges of truth and good, which are signified by the gates and by the pearls, have relation to one knowledge, which is the container of them, which one knowledge is the knowledge of the Lord. It is called one knowledge, though there are many which make up that one knowledge; for the knowledge of the Lord is the universal of all things of doctrine and hence of all things of the church: from it all the things of worship derive their life and soul, for the Lord is the all in all things of heaven and the church, and hence in all things of worship. The acknowledgment and knowledge of the Lord conjoin

all the knowledges of truth and good from the Word into one, because there is a connection of all spiritual truths; and if you are willing to believe it, their connection is like the connection of all the members, viscera, and organs of the body: therefore, as the soul holds all these together in order and connection, so that they are felt no otherwise than as one thing, the Lord in like manner holds together all spiritual truths in man. That the Lord is the gate itself by which we must enter into the church and hence into heaven, He teaches in John: *I am the door, by Me if any man enter in he shall be saved* (x. 9). And that the acknowledgment and knowledge of Him is the pearl itself, is meant by these words of the Lord in Matthew: *The kingdom of heaven is like unto a merchant man seeking goodly pearls, who when he had found one pearl of great price, went and sold all that he had, and bought it* (xiii. 45, 46). The one pearl of great price is the acknowledgment and knowledge of the Lord.

917. *And the street of the city was pure gold, as it were transparent glass*, signifies that every truth of that church and its doctrine is the good of love in form flowing in together with light out of heaven from the Lord. These things are similar to those which are said above (vers. 18), concerning the city itself, that it was pure gold like unto pure glass; and that this signifies that all things of that church are the good of love flowing in together with light out of heaven from the Lord, may be seen, n. 912, 913; with the difference that it is here said that the street of the city was such; and by the street of the city the truth of the doctrine of the church is signified (n. 501). That every truth of the doctrine of the church from the Word is the good of love in form, may be seen above (n. 906, 908).

918. *And I saw no temple therein, for the Lord God Almighty is the temple of it, and the Lamb*, signifies that in this church there will be no external separate from the internal, because the Lord Himself in His Divine Human, from which is the all of the church, is alone approached,

worshipped, and adored. By *I saw no temple therein*, is not meant that there will not be temples in the New Church, which is the New Jerusalem; but that there will not be in it any external separate from the internal. The reason is, because by a temple is signified the church as to worship, and in the most exalted sense the Lord Himself as to the Divine Human, who is to be worshipped; see above (n. 191, 529, 585): and as the all of the church is from the Lord, it is therefore said, *for the Lord God Almighty is the temple of it, and the Lamb;* by which the Lord in His Divine Human is signified. By the Lord God Almighty is meant the Lord from eternity, who is Jehovah; and by the Lamb is signified His Divine Human; as often above.

919. *And the city hath no need of the sun and of the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb*, signifies that the men of that church will not be in the love of self and in their own intelligence, and in natural light alone, but in spiritual light from the Divine truth of the Word from the Lord alone. By the sun here is signified natural love separate from spiritual love, which is the love of self; and by the moon is signified natural intelligence and faith separate from spiritual intelligence and faith, which is one's own intelligence and faith from one's self. This love and this intelligence and faith are here signified by the sun and the moon, whose shining will not be needed by those who will be in the Lord's New Church. By the glory of God, which enlightens it, the Divine truth of the Word is signified (n. 629): and as that enlightenment is from the Lord, it is said *and the lamp thereof is the Lamb.* Similar things are signified by these words in Isaiah: *Thou shalt call thy walls salvation, and thy gates praise; the sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee an everlasting light, and thy God thy glory: thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light; thy people shall be all righteous*

(lx. 18–21). By the sun and moon which shall no longer give light, are meant the love of self and one's own intelligence; and by the sun and moon which shall no more go down, are meant love to the Lord from the Lord, and intelligence and faith from Him: and by Jehovah's being an everlasting light, the same is signified as here, that the glory of God will enlighten it, and the lamp thereof is the Lamb. That the sun signifies love to the Lord, and in the opposite sense the love of self, may be seen above (n. 53, 414); and that the moon signifies intelligence from the Lord and faith from Him (n. 332, 413, 414): hence the moon in the opposite sense signifies one's own intelligence and faith from one's self. Since the love of self is signified by the sun in the opposite sense, and by the moon one's own intelligence and faith from one's self, it was therefore an abomination to adore the sun, the moon, and the stars, as may be evident in Jer. viii. 1, 2; in Ezek. viii. 15, 16; in Zeph. i. 5; and that such should be stoned, Deut. xvii. 2, 3, 5.

920. *And the nations which are saved shall walk in the light of it*, signifies that all who are in the good of life and believe in the Lord, will there live according to Divine truths, and will see them within themselves, as the eye sees objects. By the nations they are signified who are in the good of life, and also who are in evil of life (n. 483); here they who are in good of life, and believe in the Lord; because the nations which are saved is said. To walk in the light signifies to live according to Divine truths, and to see them within one's self, as the eye does objects: for the objects of the spiritual sight, which is that of the interior understanding, are spiritual truths; which are seen by those who are in that understanding, as natural objects are seen before the eyes. By light is signified here the perception of Divine truth from interior enlightenment from the Lord in them (n. 796); and by walking is signified to live (n. 167). Hence it is manifest that by walking in the light of the New Jerusalem is signified to perceive and see Divine truths from interior enlight-

enment, and to live according to them. But this must be illustrated, because it is not known who are here meant by the nations, and who by the kings, mentioned presently in this verse. By nations they are signified who are in the good of love from the Lord, which good is called celestial; and by kings are signified they who are in the truths of wisdom from spiritual good from the Lord, as shown in the following paragraph. They who are in celestial good from the Lord, all have Divine truths inscribed on their life; therefore they walk, that is, live, justly according to them, and also see them within themselves, as the eye sees objects; concerning whom see the things related above (n. 120–123). All the heavens are distinguished into two kingdoms, the celestial and the spiritual. The good of the celestial kingdom is called celestial good, which is the good of love to the Lord; and the good of the spiritual kingdom is called spiritual good, and is the good of wisdom, which in its essence is truth. As to these two kingdoms see above (n. 647, 725, 854). It is the same with the church; and the men there are celestial, who live according to the precepts of what is just, because they are Divine laws, as a civil man lives according to the precepts of what is just because they are civil laws. But the difference between them is, that the former, by his life according to precept or laws, is a citizen of heaven, as far as he makes the civil laws, which are those of justice, Divine laws also in himself. They who are signified here by the nations, in whom, as was said, Divine truths are written, are those who are meant in Jeremiah: *I will put My law in the midst of them, and will write it upon their hearts; neither shall they teach any one his companion or any one his brother any more, saying, Know ye Jehovah; for they shall all know Me from the least of them even to the greatest of them* (xxxi. 33, 34).

921. *And the kings of the earth shall bring their glory and honor into it*, signifies that all who are in the truths of wisdom from spiritual good will there confess the Lord, and will

ascribe to Him all the truth and good which are in them. By the kings of the earth they are signified who are in truths from good from the Lord (n. 20, 854); here therefore they who are in the truths of wisdom from the good of spiritual love; because nations are mentioned before, by which are signified they who are in the good of celestial love, as explained in the preceding paragraph. By bringing their glory and honor into it, or into the New Jerusalem, is signified to confess the Lord, and to ascribe to Him all the truth and good that are in them. That this is signified by bringing and giving glory and honor, may be seen, n. 249, 629, 693; for glory is predicated of the Lord's Divine truth and honor of His Divine good (n. 249). By nations and kings similar things are signified as by nations and people, above (n. 483); by nations they who are in the good of love, and by people they who are in the truths of wisdom; and in the opposite sense also: therefore nations and kings are mentioned occasionally in the Word, just as nations and people, as in these places: *All kings shall bow down to Him, and all nations shall serve Him* (Ps. lxxii. 11). *Thou shalt suck the milk of the nations, and shalt suck the breasts of kings* (Isa. lx. 16). *Many nations shall make them serve, and great kings* (Jer. xxv. 14). *The Lord at thy right hand struck through kings in the day of His anger, He judged among the nations* (Ps. cx. 5, 6; beside other places).

922. *And the gates of it shall not be shut by day, for there shall be no night there*, signifies that they will be continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is not there any falsity of faith. By the gates not being shut by day, is signified that they who wish to enter are continually admitted: by day signifies continually, because there is always light there, as above (vers. 11–23), and not any night, as is said afterwards. They who are in truths from the good of love from the Lord are continually received, because the light of the New Jerusalem is truth from the good of

love, and the good of love is from the Lord, as has often been shown above; and no others can enter into that light but they who are in truths from good from the Lord. If aliens enter, they are not received, because they do not agree; and then they either go out of their own accord, because they cannot bear the light, or they are sent out. By there being no night there, is signified that there is no falsity of faith; for by night the opposite to light is signified, and by light is signified truth from the good of love from the Lord, as has been said: hence by night is signified that which is not from the good of love from the Lord; and this is falsity of faith. Falsity of faith is also meant by night in John: *Jesus said, I must work the works of God, while it is day; the night cometh, when no man can work* (ix. 4). And in Luke: *In that night there shall be two in one bed; the one shall be taken, the other shall be left* (xvii. 34). The last state of the church is there treated of, when there will be nothing but falsity of faith. By bed is signified doctrine (n. 137).

923. *And they shall bring the glory and honor of the nations into it*, signifies that they who enter in will bring with them the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that every truth of the church and every good of religion is from Him. That by bringing glory and honor into it is signified to confess the Lord and to ascribe to Him all the good that is in them, may be seen above (n. 921). Similar things are signified here, with the difference that they who are meant there by the kings of the earth will bring it with them, and here they who are meant by nations: for it is said, they shall bring the glory and honor of the nations into it; and by the nations are signified they who are in good of life, and believe in the Lord (n. 920): and the reception of those who are in truths from the good of love from the Lord is likewise treated of just above (n. 922): hence it follows, that by their bringing the glory and honor of the nations into it, is signified that they who enter in will bring with them

the confession, acknowledgment, and faith, that the Lord is the God of heaven and earth, and that all the truth of the church and all the good of religion is from Him. Nearly similar things are signified by these words in Isaiah: *I will extend peace to Jerusalem, and the glory of the nations as a torrent* (lxvi. 12). The truth of the church and the good of religion is said, because the church is one thing and religion another. The church is called the church from doctrine, and religion is called religion from a life according to the doctrine. Every thing of doctrine is called truth; and its good is likewise truth, because it only teaches good: but every thing of life according to the things which the doctrine teaches, is called good; also to do the truths of doctrine is good: this is the distinction between the church and religion. But still, where there is doctrine, and not life, there it cannot be said that there is either the church or religion: because doctrine looks to the life as one with itself, just like truth and good; or like faith and charity, wisdom and love, and like the understanding and the will: and therefore, where there is doctrine, and not life, there is no church.

924. *And there shall not enter into it any thing unclean, and that doeth abomination and a lie*, signifies that no one is received into the Lord's New Church, which is the New Jerusalem, who adulterates the goods and falsifies the truths of the Word, and who does evils from confirmation, and so also falsities. By not entering in is signified not to be received, as above. By unclean is signified spiritual whoredom, which is the adulteration of the good and the falsification of the truth of the Word (n. 702 and 708); for this is uncleanness and impurity itself; because the Word is cleanness and purity itself; and this is defiled by evils and falsities, when it is perverted. That adultery and whoredom correspond to the adulteration of the good and the falsification of the truth of the Word, may be seen, n. 134, 632. By doing abomination and a lie is signified

to do evils and thus also falsities. By abominations are signified evils of every kind, especially those which are named in the Decalogue (n. 891); and by a lie is signified falsities of every kind; here the falsities of evil, which in themselves are evils, and thus falsities that confirm evil; which are the same as confirmed evils. A lie signifies falsity of doctrine, because a spiritual lie is nothing else: hence by doing a lie is signified to live according to falsities of doctrine. That a lie in the Word signifies falsity of doctrine, may be evident from the following passages: *We have made a covenant with death, and with hell have we made an agreement; we have made a lie our trust, and under falsehood have we hid ourselves* (Isa. xxviii. 15). *They deceive every man his companion, and do not speak the truth, and have taught their tongue to speak a lie* (Jer. ix. 5). *They are a rebellious people, lying sons, they will not hear the law of Jehovah* (Isa. xxx. 9). *Behold, I am against them that prophesy lying dreams; they tell them that they may seduce My people by their lies* (Jer. xxiii. 32). *The diviners see a lie, and speak dreams of vanity* (Zech. x. 2). *They have seen vanity and the divination of a lie; because ye speak vanity and see a lie, therefore, behold, I am against you, that My hand may be against the prophets that speak a lie* (Ezek. xiii. 6–9; xxi. 34). *Woe to the city of bloods, it is all full of lies and robberies* (Nah. iii. 1). *In the prophets of Jerusalem I have seen a horrible thing, committing adultery and walking in a lie* (Jer. xxiii. 14). *From the prophet even to the priest, every one doeth a lie* (Jer. viii. 10). *In Israel have they committed a lie* (Hos. vii. 1). *Ye are of your father the devil; he was a murderer from the beginning, because the truth is not in him; when he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it* (John viii. 44). Here also falsity is meant by a lie.

925. *But they that are written in the Lamb's book of life*, signifies that no others are received into the New Church, which is the New Jerusalem, but they who believe in the

Lord, and live according to His precepts in the Word. That this is signified by being written in the book of life, may be seen above (n. 874); to which there is no need to add any thing further here.

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926. To this I will add this Relation. When I was upon the explanation of chapter xx., and was meditating about the dragon, the beast, and the false prophet, a certain one appeared to me, and asked, "What are you meditating upon?" I said that it was upon the false prophet. He then said to me, "I will lead you to the place where they are who are meant by the false prophet." He said that they were the same as are meant in chapter xiii. by the beast out of the earth, which had two horns like a lamb, and spoke as a dragon. I followed him; and behold, I saw a multitude in the midst of which were bishops, who taught that nothing else saves man but faith; and that works are good, but not for salvation; and that still they are to be taught from the Word, that the laity, especially the simple, may be held the more strictly in the bonds of obedience to the magistrates, and as from religion, and thus interiorly, may be compelled to exercise moral charity. And then one of them, seeing me, said, "Do you wish to see our temple, in which there is an image representative of our faith?" I drew near, and saw; and behold, it was magnificent, and in the midst of it the image of a woman, clothed in a scarlet garment, and holding a golden coin in the right hand; and in the left a chain of large pearls. But both the temple and the image were produced by fantasies; for infernal spirits can by fantasies represent magnificent things, by closing up the interiors of the mind and opening only its exteriors.

But when I noticed that they were such illusions, I prayed to the Lord, and suddenly the interiors of my mind were opened; and I then saw in place of the magnificent temple a house full of chinks from the top to the bottom, in which

nothing held together; and instead of a woman I saw hanging in that house an image, the head of which was like a dragon's, the body like a leopard's, and the feet like a bear's, thus like the description of the beast out of the sea (Apoc. xiii.); and instead of the floor was a swamp, in which was a multitude of frogs; and it was said to me that under that swamp was a great hewn stone, beneath which lay the Word well concealed. On seeing these things, I said to the deceiver, "Is this your temple?" and he said that it was. But suddenly his interior sight was then opened, and he saw the same things that I did: on seeing which, he cried out with a great cry, "What is this? and whence is this?" And I said that it is from the light of heaven, which discloses the quality of every form, "and here the quality of your faith separated from spiritual charity." And forthwith there came an east wind, and carried away every thing that was there, and also dried up the swamp, and thus laid bare the stone, under which lay the Word.

And after this there breathed as it were a vernal heat from heaven; and behold, there then appeared in the same place a tabernacle, simple in its external form; and the angels who were with me said, "Behold, the tabernacle of Abraham, such as it was when the three angels came to him, and announced that Isaac was to be born. This appears before the eyes as simple, but it becomes more and more magnificent according to the influx of light from heaven." And it was given them to open the heaven in which were the spiritual angels, who are in wisdom: and then, from the light flowing in thence, that tabernacle appeared like a temple similar to that of Jerusalem. Upon looking into it, I saw the foundation stone, under which the Word had been deposited, set around with precious stones; from which as it were lightning flashed upon the walls, upon which were the forms of cherubs, and beautifully variegated them with colors. These things I wondered at. The angels said, "You shall see something still more wonderful." And it

was given them to open the third heaven, in which were the celestial angels, who are in love; and then, from the light flowing in thence, the whole of that temple vanished; and in place of it was seen the Lord alone, standing upon the foundation stone, which was the Word, in appearance similar to that in which He was seen by John (Apoc. chap. 1.). But because a holiness then filled the interiors of the minds of the angels, by which they were impelled to fall down upon their faces, suddenly the way of the light from the third heaven was closed by the Lord, and the way was opened for the light from the second heaven; in consequence of which the former appearance of the temple returned, and likewise of the tabernacle, but in the temple. By this was illustrated the meaning of these words in this chapter: *Behold, the tabernacle of God is with men, and He will dwell with them* (vers. 3, n. 882); and of these: *I saw no temple in the New Jerusalem; for the Lord God Almighty is the temple of it, and the Lamb* (vers. 22, n. 918)

CHAPTER TWENTY-SECOND.

1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2. In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations..

3. And nothing accursed shall be there; and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him.

4. And they shall see His face, and His name shall be in their foreheads.

5. And there shall be no night there; and they have no need of a lamp and the light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

6. And He said unto me, These words are faithful and true: and the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done.

7. Behold, I come quickly: blessed is he that keepeth the words of the prophecy of this book.

8. And I John saw these things and heard: and when I heard and saw, I fell down to worship before the feet of the angel who showed me these things.

9. And he saith unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book: worship God.

10. And he saith unto me, Seal not the words of the prophecy of this book, for the time is at hand.

11. He that is unjust, let him be unjust still; and he that

is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy, let him be holy still.

12. And behold, I come quickly; and My reward is with Me, to render to every one according as his work shall be.

13. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.

14. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. But without are dogs and sorcerers, and whoremongers and murderers and idolaters, and whosoever loveth and doeth a lie.

16. I Jesus have sent Mine angel to testify unto you these things in the churches; I am the root, and the offspring of David, the bright and morning star.

17. And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely.

18. For I testify unto every one that heareth the words of the prophecy of this book, if any one shall add unto these things, God shall add unto him the plagues that are written in this book.

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book.

20. He who testifieth these things saith, Surely I come quickly, Amen. Yea, come, Lord Jesus.

21. The grace of our Lord Jesus Christ be with you all. Amen.

THE SPIRITUAL SENSE.

Contents of the whole Chapter. The church is still described as to intelligence from Divine truths from the Word from the Lord (vers. 1–5). The Apocalypse was manifested by the Lord, and is to be revealed in its proper time (vers.

6–10). The coming of the Lord, and His conjunction with those who believe in Him, and live according to His precepts (vers. 11–17). What is revealed is by all means to be kept (vers. 18, 19). The betrothal (vers. 17, 20, 21).

Contents of each Verse. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," signifies the Apocalypse now opened and explained as to its spiritual sense, where Divine truths in abundance are revealed by the Lord, for those who will be in His New Church, which is the New Jerusalem. "In the midst of the street of it, and of the river, on this side and on that, was the tree of life, bearing twelve fruits," signifies that in the inmosts of the truths of doctrine and hence of life in the New Church is the Lord in His Divine love, from whom all the goods, which man there does apparently as of himself, flow forth. "Yielding its fruit every month," signifies that the Lord produces goods in man according to every state of truth in him. "And the leaves of the tree were for the healing of the nations," signifies rational truths therefrom, by which they who are in evils and hence in falsities are led to think soundly and to live becomingly. "And nothing accursed shall be there; and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him," signifies that in the church which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there, and they who are in truths from Him through the Word, and do His commandments, will be with Him, because conjoined with Him. "And they shall see His face, and His name shall be in their foreheads," signifies that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined by love. "And there shall be no night there, and they have no need of a lamp and the light of the sun, for the Lord giveth them light," signifies that there will not be any falsity of faith in the New Jerusalem, and that men there will not be in knowledges

of God from natural light, which is their own intelligence, and from glory arising from pride, but will be in spiritual light from the Word from the Lord alone. "And they shall reign for ever and ever," signifies that they will be in the Lord's kingdom and in conjunction with Him to eternity. "And He said unto me, These words are faithful and true," signifies that they may know this for certain, because the Lord Himself has testified and said it. "And the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done," signifies that the Lord, from whom is the Word of both covenants, has revealed through heaven to those who are in truths from Him, the things which are certainly to be. "Behold, I come quickly; blessed is he that keepeth the words of this prophecy," signifies that the Lord will certainly come, and will give eternal life to those who keep and do the truths or precepts of the teaching of this book now opened by the Lord. "And I John saw these things and heard; and when I heard and saw, I fell down to worship before the feet of the angel who showed me these things," signifies that John thought that the angel who was sent to him by the Lord, that he might be kept in a state of the spirit, was God who revealed those things; when yet it was not so, for the angel only showed what the Lord manifested. "And he said unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book, worship God," signifies that the angels of heaven are not to be worshipped and invoked, because nothing Divine belongs to them; but that they are associated with men as brethren with brethren, with those who are in the doctrine of the New Jerusalem, and do its precepts; and that the Lord alone is to be worshipped in consociation with them. "And he said unto me, Seal not the words of this prophecy, for the time is at hand," signifies that the Apocalypse must not be closed up, but is to be opened; and that this is necessary in the end of the church, that any may be saved. "He that is

unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is just, let him be just still; and he that is holy let him be holy still," signifies the state of all individually after death, and before judgment, and in general before the final judgment, that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities from those who are in truths. "And behold, I come quickly, and My reward is with Me, to render to every one according as his work shall be," signifies that the Lord will certainly come, and that He is heaven and the happiness of eternal life to every one according to his faith in Him, and his life according to His precepts. "I am the Alpha and the Omega, the Beginning and the End, the First and the Last," signifies because the Lord is the God of heaven and earth, and by Him all things in the heavens and on earth were made, and are governed by His Divine Providence, and are done according to it. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city," signifies that they have eternal happiness who live according to the Lord's precepts, for the end that they may be in the Lord and the Lord in them by love, and in His New Church by knowledges concerning Him. "But without are dogs, and sorcerers and whoremongers, and murderers and idolaters, and whosoever loveth and doeth a lie," signifies that no one is received into the New Jerusalem, who makes the precepts of the Decalogue of no account, and does not shun any evils there named as sins, and therefore lives in them. "I Jesus have sent Mine angel to testify unto you these things in the churches," signifies a testification by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are described in this book, as also those which are now opened. "I am the root and the offspring of David, the bright and morning star," signifies that He is the Lord who was born in the world, and

was then the light, and who will come with new light, which will arise before His New Church, which is the Holy Jerusalem. "And the Spirit and the bride say, Come," signifies that heaven and the church desire the coming of the Lord. "And let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely," signifies that he who knows any thing of the Lord's coming, and of the New Heaven and the New Church, and thus of the Lord's kingdom, should pray that it may come; and that he who desires truths should pray that the Lord may come with light; and that he who loves truths will then receive them from the Lord without labor of his own. "For I testify unto every one that heareth the words of the prophecy of this book, if any one shall add unto these things, God shall add unto him the plagues that are written in this book," signifies that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by adding any thing by which they may destroy these two, cannot do otherwise than perish from the falsities and evils which are signified by the plagues described in this book. "And if any one shall take away from the words of the book of this prophecy, God will take away his part out of the book of life, and out of the holy city, and the things which are written in this book," signifies that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by taking away any thing by which they may destroy these two, cannot be wise in and appropriate to themselves any thing from the Word, nor be received into the New Jerusalem, nor have their lot with those who are in the Lord's kingdom. "He who testifieth these things said, Surely I come quickly; yea, come, Lord Jesus," signifies the Lord, who revealed the Apocalypse, and has now opened it, testifying this Gospel, that in His Divine Human, which He took to Himself in the

world and glorified, He comes as the Bridegroom and Husband; and that the church desires Him as a bride and wife.

THE EXPLANATION.

932. *And he showed me a pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb*, signifies the Apocalypse now opened and explained as to its spiritual sense, where Divine truths in abundance are revealed by the Lord for those who will be in His New Church, which is the New Jerusalem. By the pure river of water of life clear as crystal, is signified the Divine truth of the Word in abundance translucent from its spiritual sense, which is in the light of heaven. The Divine truth in abundance is signified by a river (n. 409), because truths are signified by the waters of which a river consists (n. 50, 685, 719); and by the waters of life those truths from the Lord through the Word, as here follows: and by clear as crystal are signified these truths translucent from the spiritual sense, which is in the light of heaven (n. 879). That the river was seen to go forth out of the throne of God and the Lamb, signifies that it is out of heaven from the Lord; for by the throne the Lord is signified as to judgment, as to government and as to heaven; as to judgment, n. 229, 845, 865; as to government, n. 694, 808 at the end; and as to heaven, n. 14, 221, 222; here, therefore, out of heaven from the Lord. By God and the Lamb, here as often above, the Lord is signified as to the Divine itself from which all things are and as to the Divine Human. That by this river of water of life, in particular, are meant Divine truths in abundance, here now revealed by the Lord in the Apocalypse, is manifest from verses 6, 7, 9, 10, 14, 16, 17, 18, 19 of this chapter, where the book of this prophecy is treated of, and it is said that the things there written are to be kept, which could not be kept before the things contained therein were revealed by means of the spiritual sense, be-

cause they were not before understood: and the Apocalypse is also the Word, like the prophetic Word of the Old Testament; and the evils and falsities of the church which are to be shunned and held in aversion, and the goods and truths of the church which are to be done, are now disclosed in the Apocalypse, especially those concerning the Lord and eternal life from Him; which are indeed taught in the prophets, but not so manifestly as in the Evangelists and the Apocalypse: and the Divine truths concerning the Lord, that He is the God of heaven and earth, which then proceed from Him, and are received by those who will be in the New Jerusalem, which are treated of in the Apocalypse, are those which are meant in particular by the pure river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb; as may be evident also from these passages: *Jesus said, He that believeth on Me, as the Scripture hath said, Out of his belly shall flow rivers of living water* (John vii. 38). *Jesus said, Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a fountain of water springing up into everlasting life* (John iv. 14). *I will give unto him that is athirst of the water of life freely* (Apoc. xxi. 6; xxii. 17). *And the Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters* (Apoc. vii. 17). *In that day shall living waters go out from Jerusalem; Jehovah shall be King over all the earth; in that day shall Jehovah be one, and His name one* (Zech. xiv. 8, 9). By living waters, or waters of life, Divine truths from the Lord are there signified.

933. *In the midst of the street of it and of the river, on this side and on that, was the tree of life bearing twelve fruits*, signifies that in the inmosts of the truths of doctrine and hence of life in the church is the Lord in His Divine love, from whom all the goods which man does apparently as of himself, flow forth. By in the midst is signified in the inmost, and hence in all things around (n. 44, 383). By street is signified the truth of the doctrine of the church (n. 501, 917).

By the river is signified Divine truth in abundance (n. 409, 932). On this side and on that signifies on the right and on the left; and truth on the right is what is in clearness, and on the left what is in obscurity; for the south in heaven, by which truth in clearness is signified, is to the right; and the north, by which is signified truth in obscurity, is to the left (n. 901). By the tree of life is signified the Lord as to the Divine love (n. 89). By fruits are signified the goods of love and charity, which are called good works; which are treated of in the following paragraph. By twelve are signified all, and it is an expression applied to the goods and truths of the church (n. 348). From these collected into one sense, it follows that by *in the midst of the street and of the river, on this side and on that, was the tree of life bearing twelve fruits*, is signified that in the inmosts of the truths of doctrine and of life in the church is the Lord in His Divine love, from whom all the goods which a man does apparently as of himself, flow forth. This takes place with those who go to the Lord immediately, and shun evils because they are sins; thus who will be in the Lord's New Church, which is the New Jerusalem: for they who do not go immediately to the Lord, cannot be conjoined to Him, and thus neither to the Father, and hence cannot be in a love which is from the Divine; for the looking to Him conjoins, not intellectual looking alone, but intellectual looking from the affection of the will; and affection of the will is not given, unless man keeps His commandments; therefore the Lord says, *He that keepeth My commandments, he it is that loveth Me; and I will come unto him, and make an abode with him* (John xiv. 21–24). In the inmosts of the truths of doctrine and hence of life in the New Church, is said because in spiritual things all things are and all things proceed from the inmost, as from fire and light in the centre to the circumferences; or as from the sun, which is also in the centre, heat and light flow into the universe: the operation is the same in least things as in the greatest. Because the inmost of all truth is signified, in the midst

of the street and of the river, is therefore said, and not on both sides of the river, though this is meant. That from the Lord, provided He is in the inmost, all the goods of love and charity are and proceed, is manifest from the words of the Lord Himself in John: *Jesus said, As the branch cannot bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me: I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (xv. 4–6).

934. That fruits signify the goods which man does from love or charity, is known indeed without confirmation from the Word: for the reader understands nothing else by fruits in the Word. The reason that the goods of love or charity are meant by fruits is, that man is compared to a tree, and is also called a tree, 89, 400. That fruits signify the goods of love or charity, which are called in common speech good works, may be evident from these passages: *The axe is laid unto the root of the tree; every tree that bringeth not forth good fruit, shall be hewn down, and cast into the fire* (Matt. iii. 10; vii. 16–20). *Either make the tree good and the fruit good, or else make the tree corrupt and the fruit corrupt; the tree is known from the fruit* (Matt. xii. 33; Luke vi. 43, 44). *Every branch that beareth not fruit shall be taken away, but every branch that beareth fruit shall be pruned, that it may bring forth more fruit; he that abideth in Me, and I in him, the same bringeth forth much fruit* (John xv. 2–8). *Bring forth therefore fruits meet for repentance* (Matt. iii. 8). *That which was sowed in the good ground is he that heareth the Word, and attendeth, and beareth fruit* (Matt. xiii. 23). *Jesus said to the disciples, I have chosen you, that ye should bear fruit, and that your fruit should remain* (John xv. 16). *A certain man had a fig-tree planted in his vineyard; and he came seeking fruit on it, and found none; and he saith to the vinedresser, cut it down, why cumbereth it the ground?* (Luke xiii. 6–20.) *A man, a householder, let out his vineyard to husbandmen, to receive the fruits of it; but they killed the servants sent to them, and at*

length his son; he therefore let out the vineyard to others, who should render him the fruits in their seasons: so the kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits of it (Matt. xxi. 34, 40, 41, 43; beside many other places).

935. *Yielding its fruit every month*, signifies that the Lord produces goods in man according to every state of truth in him. By a month is signified the state of man's life as to truth, as will be shown presently. By yielding fruit is signified to produce goods: that fruits are the goods of love and charity was shown just above (n. 934); and because the Lord produces them with man in essence, though the man does them as of himself, and thus in appearance, as was said above (n. 934), it is evident that it is signified that the Lord produces them from the inmost, when He is there. But it shall be told how it is to be understood, that the Lord produces the goods of charity with a man according to the state of truth with Him. He who believes that a man does good that is acceptable to the Lord, which is called spiritual good, unless there are truths from the Word in him, is much deceived. Goods without truths are not goods, and truths without goods are not truths in man, though they may be in themselves truths: for good without truth is like the will of man without the understanding, which will is not known, but is like a beast's, or like that of a carved image which an artificer causes to operate. But the voluntary together with the intellectual becomes human according to the state of the understanding by means of which it exists: for the state of life of every man is such, that his will cannot do any thing except through the understanding, nor can the understanding think any thing except from the will. It is similar with good and truth; since good is of the will, and truth is of the understanding. It is manifest from this, that the good which the Lord produces in man is according to the state of the truth in him from which is his understanding. This is signified by the tree of life yielding its fruit every month,

because the state of truth in man is signified by month. That states of life are signified by all times, which are hours, days, weeks, months, years, ages, may be seen (n. 476, 562). States of life as to truths are signified by months, because the times determined by the moon are meant by months, and truth of the understanding and of faith is signified by the moon (n. 332, 413, 414, 919). Similar things are meant by months in these passages: *Blessed of Jehovah is the land of Joseph for the precious things of the produce of the sun, and for the precious things of the produce of the months* (Deut. xxxiii. 14). *It shall come to pass that from month to month, and from sabbath to sabbath, all flesh shall come to bow themselves down before Jehovah* (Isa. lxvi. 23). On account of the signification of month, which is that of the moon, sacrifices were offered at the beginning of every month or of the new moon (Num. xxix. 1–6; Isa. i. 14). And then also they sounded with the trumpets (Num. x. 10; Ps. lxxxi. 3): and it was commanded that they should observe the month Abib, in which they celebrated the Passover (Exod. xii. 2; Deut. xvi. 1). States of truth are signified by months, and in the opposite sense states of falsity in man, in the Apocalypse above also (chap. ix. 5, 10, 15; xi. 2; xiii. 5). The same is signified by month in Ezek. xlvii. 12.

936. *And the leaves of the tree were for the healing of the nations*, signifies rational truths therefrom, by which they who are in evils and hence in falsities are led to think soundly, and to live becomingly. By the leaves of the tree are signified rational truths, of which below. By the nations are signified they who are in goods and hence in truths, and in the opposite sense they who are in evils and hence in falsities (n. 483); here they who are in evils and hence in falsities, because for the healing of the nations is said, and they who are in evils and hence in falsities cannot be healed by the Word, because they do not read it; but if they have sound judgment, they can be healed by rational truths. Things similar to those in this verse are signified by these words in

Ezekiel: *Behold, waters went forth from under the threshold, from which was a river, upon whose bank on this side and on that were very many trees for food, whose leaf falleth not, nor is consumed; it is renewed every month, whence its fruit is for food, and its leaf for medicine* (xlvii. 1, 7, 12): there also the New Church is treated of. Rational truths are signified by leaves, because by all the parts of a tree are signified corresponding things in man; as by the branches, leaves, flowers, fruits, and seeds. By the branches man's sensual and natural truths are signified; by the leaves his rational truths; by the flowers the first spiritual truths in the rational; by the fruits the goods of love and charity; and by the seeds are signified the last and the first things of man. That rational truths are signified by the leaves, is clearly manifest from what is seen in the spiritual world: for trees appear there also, with leaves and fruits: there are gardens and paradises of them. With those who are in the goods of love and at the same time in the truths of wisdom there appear fruitbearing trees, luxuriant with beautiful leaves; but with those who are in the truths of some degree of wisdom, and speak from reason, and are not in the goods of love, there appear trees full of leaves, but without fruits: but to those with whom there are neither goods nor the truths of wisdom, there do not appear trees, unless stripped of their leaves, as in the time of winter in the world. A man not rational is nothing but such a tree. Rational truths are those which proximately receive spiritual truths, for the rational of man is the first receptacle of spiritual truths: for in man's rational is the perception of truth in some form, which the man himself does not see in thought, as he does the things which are beneath the rational in the lower thought, which conjoins itself with the external sight. Rational truths are also signified by leaves (Gen. iii. 7; viii. 11; Isa. xxxiv. 4; Jer. viii. 13; xvii. 8; Ezek. xlvii. 12; Dan. iv. 12; Ps. i. 3; Lev. xxvi. 36; Matt. xxi. 20; xxiv. 32; Mark xiii. 28). But their signification is according to the species of the trees. The leaves of the olive and

the vine signify rational truths from celestial and spiritual light; the leaves of the fig rational truths from natural light; and the leaves of the fir, the poplar, the oak, the pine, rational truths from sensual light. The leaves of these strike terror in the spiritual world, when they are shaken by a strong wind: these are meant in Lev. xxvi. 36; Job xiii. 55. But it is not so with the leaves of the former.

937. *And nothing accursed shall be there, and the throne of God and of the Lamb shall be in it, and His servants shall minister unto Him*, signifies that in the church which is the New Jerusalem, there will not be any who are separated from the Lord, because the Lord Himself will reign there; and they who are in truths from Him through the Word, and do His commandments, will be with Him, because conjoined with Him. By nothing accursed shall be there, is signified that not any evil or falsity from evil, which separates the Lord, will be in the New Jerusalem; and as evil and falsity are not given, except in a recipient, which is man, it is signified that not any who are separated from the Lord will be there. By accursed in the Word is meant all that evil and falsity which separates man and turns him away from the Lord; for then the man becomes a devil and a satan. By the throne of God and of the Lamb being in it, is signified that the Lord Himself will reign in that church; for by a throne is here signified kingdom; and the Lord's kingdom is where He alone is worshipped. By His servants ministering unto Him, is signified that they who are in truths from the Lord through the Word will be with Him, and will do His commandments, because conjoined with Him. That by the Lord's servants are signified they who are in truths from Him, may be seen above (n. 3, 380); and by ministers those who are in good from Him (n. 128): hence by the servants who will minister unto Him, are signified they who are in truths from good from the Lord through the Word, and do His commandments. As the church at this day does not know that conjunction with the Lord makes heaven, and that conjunction is effected by the

acknowledgment that He is the God of heaven and earth, and at the same time by a life according to His precepts, something shall therefore be said respecting these points. He who knows nothing about them may ask, What is conjunction? How can acknowledgment and life make conjunction? What need is there of these? Cannot every one be saved from mercy alone? What need is there of any other means of salvation than faith alone? Is not God merciful and omnipotent? But let him know that in the spiritual world knowledge and acknowledgment make all presence, and that affection which is of love makes all conjunction. For spaces there are nothing but appearances according to similarity of mind, that is, of affections and hence of thoughts. Therefore when any one knows another either by reputation, or from dealings with him, or from conversation, or from relationship, while he thinks of him from the idea of that knowledge, he becomes present with him, although he might be to appearance a thousand furlongs off: and if one also loves another whom he knows, he dwells with him in one society; and if he loves him intimately, in one house. This is the state of all in the whole spiritual world; and this state of all derives its origin from the fact, that the Lord is present with every one according to his faith, and is conjoined according to his love. Faith and hence the Lord's presence are given through the knowledges of truths from the Word, especially concerning the Lord Himself there; but love and hence conjunction are given through a life according to His precepts: for the Lord says, *He that hath My commandments, and doeth them, he it is that loveth Me; and I will love him, and will make an abode with him* (John xiv. 21–24). But how this is done shall also be told. The Lord loves every one, and wishes to be conjoined to him: but He cannot be conjoined as long as the man is in the enjoyment of evil, as in the enjoyment of hating and revenging, in the enjoyment of committing adultery and whoredom, in the enjoyment of robbing or stealing under any pretence, in the enjoyment of slandering

and lying, and in the lusts of the love of self and the world: for every one who is in these is in companionship with devils who are in hell. The Lord indeed loves them even there; but He cannot be conjoined with them, unless the enjoyments of those evils are removed; and these cannot be removed by the Lord, unless the man examines himself that he may know his evils, acknowledges and confesses them before the Lord, and wishes to desist from them, and so to repent. This the man must do as of himself, because he does not feel that he does any thing from the Lord: and this is given to man, because conjunction, that it may be conjunction, must be reciprocal, of man with the Lord, and of the Lord with man. As far therefore as evils with their enjoyments are thus removed, so far the Lord's love enters, which, as was said, is universal toward all; and man is then led away from hell, and is led into heaven. This a man must do in the world; for such as he is in the world as to his spirit, such he remains for ever; with the difference only, that his state becomes more perfect, if he has lived well; because he is not then clothed with a material body, but lives as a spiritual being in a spiritual body.

938. *And they shall see his face, and His name shall be in their foreheads*, signifies that they will turn themselves to the Lord, and the Lord will turn Himself to them, because they are conjoined by love. By seeing the face of God and of the Lamb, or the Lord, is not meant to see His face, because no one can see His face, as He is in His Divine love and in His Divine wisdom, and live; for He is the sun of heaven and of the whole spiritual world: for to see His face, as He is in Himself, would be as if one should enter into the sun, by whose fire he would be consumed in a moment. But the Lord sometimes presents Himself to be seen out of His sun; but He then veils Himself and presents Himself to the sight, which is done by means of an angel; as He also did in the world before Abraham, Hagar, Lot, Gideon, Joshua, and others: therefore those angels are called angels, and also

Jehovah; for the presence of Jehovah was in them from afar. But by their seeing His face is not here meant to see His face in this manner, but to see the truths which are in the Word from Him, and through them to know and acknowledge Him. For the Divine truths of the Word make the light which proceeds from the Lord as a sun, in which the angels are; and as they make the light, they are like mirrors in which the Lord's face is seen. That by seeing the Lord's face is signified to turn one's self to Him, will be told below. By the Lord's name in their foreheads, is signified that the Lord loves them, and turns them to Himself. By the Lord's name the Lord Himself is signified, because all His quality by which He is known and according to which He is worshipped is signified (n. 81, 584); and by the forehead is signified love (n. 347, 605); and by its being written in the forehead is signified the Lord's love in them (n. 729); from this may be evident what is properly signified by those words. But it signifies that they turn themselves to the Lord, and that the Lord turns Himself to them, because the Lord looks at all who are conjoined to Him by love, in the forehead, and thus turns them to Himself: therefore the angels in heaven turn their faces in no other direction than to the Lord as the sun; and, what is wonderful, this is the same in every turning of their body. Hence it is in common speech, that they have God continually before their eyes. The like takes place with the spirit of a man who is living in the world, and is conjoined to the Lord by love. But concerning this turning of the face to the Lord, more that is worthy of mention may be seen in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 129–144); and in the work on *Heaven and Hell*, published at London, 1758 (n. 17, 123, 143, 144, 151, 153, 255, 272).

939. That by seeing the face of the Lord is not meant to see His face, but to know and acknowledge Him as He is with respect to His Divine attributes, which are many; and that they who are conjoined with Him by love know

Him, and thus see His face, may be evident from the following passages: *What to Me is the multitude of sacrifices, when ye come to see the face of Jehovah?* (Isa. i. 11, 12.) *My heart said, Seek ye My face; Thy face, O Jehovah, do I seek* (Ps. xxvii. 8). *Let us make a joyful noise to the rock of our salvation, let us come before His face with thanksgiving* (Ps. xcv. 1, 2). *My soul thirsteth for the living God; when shall I come to appear before the face of God? I will yet praise Him, for His face is salvation* (Ps. xlii. 2, 5). *My face shall not be seen empty-handed* (Exod. xxiii. 15). *To come to supplicate the face of Jehovah* (Zech. viii. 21, 22; Mal. i. 9). *Make Thy face to shine upon Thy servant* (Ps. xxxi. 16). *Who will show us good? lift up the light of Thy face upon us, O Jehovah* (Ps. iv. 6). *They shall walk in the light of Thy face, O Jehovah* (Ps. lxxxix. 15). *O God, make Thy face to shine, that we may be saved* (Ps. lxxx. 3, 7, 19). *God be merciful unto us, and bless us; and cause His face to shine upon us* (Ps. lxvii. 2). *Jehovah bless thee, and keep thee; Jehovah make His face to shine upon thee, and be merciful unto thee; Jehovah lift up His face upon thee, and give thee peace* (Num. vi. 24–26). *Thou shalt hide them in the secret of Thy face* (Ps. xxxi. 20). *Thou hast set our secret sin in the light of Thy face* (Ps. xc. 8). *Jehovah said unto Moses, My face shall go with thee; Moses said, If thy face go not, make us not to go down from hence* (Exod. xxxiii. 14, 15). The bread upon the table in the tabernacle was called the bread of faces (Exod. xxv. 30; Num. iv. 7). It is also frequently said, that Jehovah hid and also turned away His face; as in these passages: *On account of their wickedness I hid My face from them* (Jer. xxxiii. v.; Ezek. vii. 22). *Your sins have hid God's face from you* (Isa. lix. 2). *The face of Jehovah shall no more regard them* (Lam. iv. 16). *Jehovah will hide His face from them, as they have made their works evil* (Mic. iii. 4). *Thou didst hide Thy face* (Ps. xxx. 7; xliv. 24; civ. 29). *I will forsake them, and hide My face from them; I will surely hide My face for all the evil which they have done*

(Deut. xxxi. 17, 18; beside other places, as Isa. viii. 17; Ezek. xxxix. 23, 28, 29; Ps. xiii. 1: xxii. 24; xxvii. 8, 9; lxix. 17; lxxxviii. 14; cii. 2; cxliii. 7; Deut. xxxii. 20). In the opposite sense by the face of Jehovah is signified anger and aversion, because the evil man turns himself away from the Lord; and when he turns himself away, it appears to him as if the Lord turned Himself away and was angry; as is evident from these passages: *I have set My face against this city for evil* (Isa. xxi. 10; xliv. 11). *I will set My face against that man and will make him desolate* (Ezek. xiv. 7, 8). *I will set My face against them, and fire shall devour them, when I shall set My face against them* (Ezek. xv. 7). *Whosoever eateth any blood, I will set My face against that soul* (Lev. xvii. 10). *They perished at the rebuke of Thy face* (Ps. lxxx. 16). *The face of Jehovah is against them that do evil* (Ps. xxxiv. 16). *I send Mine angel before thee, beware of his face, for he will not bear your transgression* (Exod. xxiii. 20, 21). *Let Thy enemies be scattered, and let them that hate Thee flee from before Thy face* (Num. x. 35). *I saw Him that sat upon the throne, from whose face the heaven and the earth fled away* (Apoc. xx. 11). That no one can see the Lord, as He is in Himself, as was said above, is manifest from this: *Jehovah said to Moses, Thou canst not see My face, for no man shall see Me, and live* (Exod. xxxiii. 18–23). Yet that He has been seen, and they have lived, because it was through an angel, is manifest from Gen. xxxii. 31; Judges xiii. 22, 23; and elsewhere.

940. *And there shall be no night there, and they have no need of a lamp and the light of the sun, for the Lord giveth them light*, signifies that there will not be any falsity of faith in the New Jerusalem, and that men there will not be in knowledges of God from natural light, which is their own intelligence, and from glory arising from pride, but will be in spiritual light from the Word from the Lord alone. By there being no night there, the like is signified as above (chap. xxi.), where are these words: *The gates of it shall not*

be shut by day, for there shall be no night there (vers. 25); by which is signified that they are continually received into the New Jerusalem, who are in truths from the good of love from the Lord, because there is no falsity of faith there (n. 922). By their having no need of a lamp and of the light of the sun, because the Lord God giveth them light, the same is signified as above (chap. xxi.), where is this: *The city had no need of the sun and of the moon to shine in it, for the glory of God did lighten it, and the lamp thereof is the Lamb* (ver. 23); by which is signified that the men of that church will not be in the love of self and in their own intelligence, and hence in natural light alone, but in spiritual light from the Lord alone from the Divine truth of the Word (n. 919). But instead of the moon a lamp is here said; and instead of the sun, the light of the sun is here spoken of: and by the moon, as by a lamp, natural light from one's own intelligence is signified; and by the light of the sun is signified natural light from the glory arising from pride. But it shall be explained in few words what is natural light from the glory arising from pride. There is natural light from glory arising from pride, and also not from pride. They have light from the glory arising from pride, who are in the love of self, and hence in evils of every kind; and if they do not do them for fear of the loss of reputation, and if they likewise condemn them as against morality and the public good, they still do not repute them as sins. These are in natural light from the glory arising from pride: for the love of self in the will becomes pride in the understanding; and this pride from that love can elevate the understanding even into the light of heaven. This is given to man, that he may be a man, and that he may be capable of being reformed. I have seen and heard many who were in the highest degree devils, who understood as the angels themselves do, the arcana of angelic wisdom, when they heard and read them: but instantly, when they returned to their love, and hence to their pride, they not

only understood nothing about them, but also saw the opposites, from the light of the confirmation of falsity, in them. But natural light from glory that is not from pride is with those who are in the enjoyment of uses from genuine love towards the neighbor. Their natural light is likewise rational light, in which there is inwardly spiritual light from the Lord. The glory with them is from the brightness of the light that flows in from heaven, where all things are bright and harmonious; for all uses in heaven shine brightly. The pleasantness from these in the ideas of their thoughts is perceived as glory. It enters through the will and its goods into the understanding and its truths, and there becomes manifest.

941. *And they shall reign for ever and ever*, signifies that they will be in the Lord's kingdom, and in conjunction with Him to eternity, as is evident from the things that have been explained above (n. 284, 849, 855); where there are similar words.

942. *And he said unto me, These words are faithful and true*, signifies that they may know these things certainly, because the Lord Himself has testified and said it. This is also evident from the explanations above (n. 886), where are similar words.

943. *And the Lord God of the holy prophets hath sent His angel to show unto His servants the things which must shortly be done*, signifies that the Lord, from whom is the Word of both covenants, has revealed through heaven to those who are in truths from Him the things which will certainly be. The Lord God of the holy prophets signifies the Lord from whom is the Word of both covenants; for they who teach truths from the Word, are signified by the prophets; and in an abstract sense, the doctrine of truth of the church (n. 8, 173); and in a broad sense, the Word itself: and as the Word is signified by the holy prophets, therefore by them the Word of both covenants is signified. *Hath sent His angel to show unto His servants the things which*

must shortly be done, signifies that the Lord has revealed to those who are in truths from Him the things which will certainly be. By the angel is here signified heaven, as above (n. 8, 66, 644, 647, 648, 910). By servants are signified those who are in truths from the Lord (n. 3, 380, 937). By shortly is signified certainly (n. 4). Hence by the things that must shortly be done are signified the things which will certainly be. Heaven is here signified by the angel, because the Lord spoke with John through heaven, and likewise spoke through heaven with the prophets; and with every one with whom He speaks, He speaks through heaven. The reason is, that the angelic heaven in general is like one man, whose soul and life is the Lord; therefore all that the Lord speaks, He speaks through heaven, as the soul and mind of man through his body. That the universal angelic heaven in one complex resembles one man, and that this is from the Lord, may be seen above (n. 5), and in the work on *Heaven and Hell*, published at London, 1758 (n. 59–86); and in the *Angelic Wisdom concerning the Divine Providence* (n. 64–69, 162–164, 201–204); and in the *Angelic Wisdom concerning the Divine Love and Divine Wisdom* (n. 11, 19, 133, 288). But I will declare this mystery. The Lord speaks through heaven, but still the angels there do not speak, and do not even know what the Lord speaks, unless there are with the man some of them, through whom the Lord speaks openly from heaven, as with John and with some of the prophets. For there is an influx of the Lord through heaven, as there is an influx of the soul through the body. The body speaks and acts indeed, and likewise feels something from the influx; but still the body does not act any thing of itself as of itself, but is acted upon. That the speech is such, and indeed all the influx of the Lord through heaven with men, has been given me to know by much experience. The angels of heaven, and likewise the spirits below the heavens, know nothing concerning man, as man knows nothing

concerning them, because the state of spirits and angels is spiritual, and that of men is natural; which two states are consociated solely by correspondences: and consociation by correspondences causes them indeed to be together in the affections, but not in the thoughts; therefore the one does not know any thing about the other; that is, man knows nothing of the spirits with whom he is as to his affections, and the spirits know nothing of the man: for that which is not in the thought, but only in the affection, is not known, because it does not appear, or is not seen. The Lord alone knows the thoughts of men.

944. *Behold, I come quickly; blessed is he that keepeth the words of this prophecy*, signifies that the Lord will certainly come, and will give eternal life to those who keep and do the truths or precepts of the teaching of this book, now opened by the Lord. *Behold, I come quickly*, signifies that the Lord will certainly come: by quickly is signified certainly (n. 4, 943): and by coming is signified that He will come, not in person, but in the Word, in which He will appear to all who will be of His New Church. That this is His coming in the clouds of heaven, may be seen above (n. 24, 642, 820). *Blessed is he that keepeth the words of this book*, signifies that he will give eternal life to those who keep and do the truths and precepts of the teaching of this book now opened by the Lord. By blessed is signified he who receives eternal life (n. 639, 852); by keeping is signified to keep and do the truths or precepts: the words are truths and precepts. By the prophecy of this book is signified the teaching of this book now opened by the Lord: prophecy is teaching (n. 8, 133, 943). He who considers, can see that keeping the words of the prophecy of this book is not meant, but that it signifies to observe, that is, to keep and do the truths and precepts of doctrine which are opened in this book which is now explained: for in the Apocalypse without explanation there are few things which can be kept; for the things prophe-

sied have not hitherto been understood. For example, what is related in chap. vi. concerning the horses that went out of the book cannot be kept; what is in chap. vii. concerning the twelve tribes; in chap. viii. and ix. concerning the seven angels that sounded; in chap. x. concerning the little book that was eaten up by John; in chap. xi. concerning the two witnesses, who were slain and lived again; in chap. xii. concerning the woman and the dragon; in chap. xiii. and xiv. concerning the two beasts; in chap. xv. and xvi. concerning the seven angels that had the seven plagues; in chap. xvii. and xviii. concerning the woman that sat upon the scarlet beast and concerning Babylon: in chap. xix. concerning the white horse and the great supper; in chap. xx. concerning the final judgment: and in chap. xxi. concerning the New Jerusalem as a city. From which it is manifest that it is not meant that they are blessed who keep the words of the prophecy; for they are closed up; but that they are blessed who observe, that is, keep and do the truths and precepts of the teaching, which are contained in them, and are now opened: and that they are from the Lord, may be seen in the Preface.

945. *And I John saw these things and heard; and when I heard and saw, I fell down to worship before the feet of the angel who showed me these things*, signifies that John thought that the angel who was sent to him by the Lord, that he might be kept in a state of the spirit, was God who revealed those things; when yet it was not so, for the angel only showed what the Lord manifested. That John supposed that the angel who was sent to him was God Himself, is manifest; for it is said that he fell down to worship at his feet. But that it was not so, is manifest from the following verse, where the angel says that he *was his fellow-servant, worship God.* That this angel was sent to him by the Lord, is manifest from verse 16, where it is said: *I Jesus have sent Mine angel to testify unto you these things in the churches.* But the arcanum which lies hid in these

things is this: An angel was sent by the Lord to John, that he might be kept in a state of the spirit, and that in that state he might show him the things which he saw. For whatever John saw, he did not see with the eyes of the body, but with the eyes of the spirit; as may be evident from the places where he says that he was in the spirit and in vision (chap. i. 10, ix. 17, xvii. 3, xxi. 10); so too everywhere where he says that he saw: and no one can come into that state, and be kept in it, except through angels who are closely adjoined to the man, who impart their spiritual state to the interiors of his mind; for so the man is elevated into the light of heaven, and in it sees the things which are in heaven, and not those which are in the world. In a similar state sometimes were Ezekiel, Zechariah, Daniel, and the other prophets; but not when they spoke the Word: they were then not in the spirit, but in the body, and heard from Jehovah Himself, that is, the Lord, the words which they wrote. These two states of the prophets are to be well distinguished. The prophets themselves also distinguish them carefully: for they say everywhere, when they wrote the Word from Jehovah, that Jehovah spoke with them and to them; and very often, *Jehovah said, the word of Jehovah.* But when they were in the other state, they say that they were in the spirit, or in vision; as may be evident from these passages: Ezekiel said, *The spirit lifted me up, and brought me back into Chaldea to the captivity in the vision of God, so the vision which I saw went up from me* (xi. 1, 24). He says that the spirit lifted him up, and he heard behind him an earthquake, and other things (iii. 12, 14). Also, that the spirit lifted him up between the earth and heaven, and led him away to Jerusalem in the visions of God, and he saw abominations (viii. 3, etc.); therefore in like manner in the vision of God or in spirit, he saw four animals, which were cherubs (chap. i. and x.); also the new temple and a new earth, and an angel measuring them, described in chap. xl.

to xlviii. That he was then in the visions of God, he says (chap. xl. 2); and that the spirit lifted him up (chap. xliii. 5). The like was done with Zechariah, with whom an angel then was, when he saw the man riding among the myrtle-trees (Zech. i. 8, etc.). When he saw the four horns, and then a man in whose hand was a measuring line (ii. 1–5, etc.). When he saw Joshua the high priest (iii. 1, etc.). When he saw the candlestick and the two olive-trees (iv. 1, etc.). When he saw the flying roll and the ephah (v. 1, 6). And when he saw the four chariots going out between two mountains, and the horses (vi. 1, etc.). In a similar state was Daniel, when he saw the four beasts coming up out of the sea (vii. 1, etc.); and when he saw the battles of the ram and the he-goat (viii. 1, etc.). That he saw them in visions, we read, chap. vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8. And that the angel Gabriel was seen by him in vision, and spake with him (ix. 21). It was the same with John, when he saw the things which he described; as when he saw the Son of Man in the midst of the seven candlesticks; the tabernacle, the temple, the ark, the altar, in heaven; the dragon and his combat with Michael, the beasts, the woman that sat upon the scarlet beast; the new heaven and new earth, and the holy Jerusalem with its wall, gates, and foundations; and many other things. These were revealed by the Lord, but shown by an angel.

946. *And he said unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of this book, worship God*, signifies that the angels of heaven are not to be worshipped and invoked, because nothing Divine belongs to them; but that they are associated with men as brethren with brethren, with those who are in the doctrine of the New Jerusalem, and do its precepts; and that the Lord alone is to be worshipped in consociation with them. By these words which the angel here speaks with John, almost the same things are signified as he spoke with him above (chap. xix.), where it is written:

And I fell at the feet of the angel to worship him, and he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God (vers. 10). That such things are signified by these words, may be seen above (n. 818), with the difference that it is now said, the fellow-servant *of thy brethren the prophets, and of them that keep the words of this book:* and by brethren the prophets are signified they who are in the doctrine of the New Jerusalem; and by them that keep the words of this book are signified they who keep and do the precepts of that doctrine, which are now manifested by the Lord; see above (n. 944).

947. *And he said unto me, Seal not the words of this prophecy, for the time is at hand,* signifies that the Apocalypse must not be closed up, but is to be opened; and that this is necessary at the end of the church, that any may be saved. By not sealing up the words of this prophecy is signified that the Apocalypse must not be shut up, but is to be opened; which will be explained in what follows. By *the time is at hand,* is signified that this is necessary, that some may be saved. By time is signified state (n. 476, 562); here the state of the church, that it is such that it is necessary. By at hand is signified necessary; for by at hand is not meant nearness of time, but nearness of state; and nearness of state is necessity. It is manifest that nearness of time is not meant, because the Apocalypse was written in the beginning of the first century: and the Lord's coming,— when the final judgment takes place, and the New Church, which are here meant by the time is at hand, and likewise by the things which must shortly be done (vers. 6), and by I come quickly (vers. 7, 20),— has now appeared and come to pass seventeen centuries afterwards. These same things are also said in the first chapter,— that the things must be done quickly (vers. 1); and that the time is at hand (vers. 3); respecting which see above (n. 4, 9); by which similar things are meant. That at hand or nearness of time is not meant, but nearness of

state, shall be illustrated. The Word in the purely spiritual sense takes nothing from the idea of time, nor from the idea of space; because there appear indeed times and spaces in heaven like times and spaces in the world, but still they are not there; therefore the angels cannot measure the times and spaces, which there are appearances, any otherwise than by states, as these advance and are changed: from which it may be evident, that in the purely spiritual sense, by quickly and at hand quickness and nearness of time are not meant, but quickness and nearness of state. This may indeed seem as if it were not so. The reason is, that with men, in every idea of their lower thought, which is merely natural, there is something from time and space; it is otherwise in the idea of the higher thought, in which men are when they revolve natural, civil, moral, and spiritual things in interior rational light; for then spiritual light, which is abstracted from time and space, flows in and enlightens. You can try this, and so be confirmed, if you wish; provided you attend to your thoughts: and you will likewise then be confirmed, that there is higher and lower thought; since simple thought cannot survey itself, except from some higher thought: and unless man had higher and lower thought, he would not be a man, but a brute. By not sealing up the words of this prophecy is signified that the Apocalypse must not be shut up, but is to be opened, because by sealing is signified to shut up, and hence by not sealing is signified to open; and by the time being near is signified that it is necessary: for the Apocalypse is a sealed or shut book, so long as it is not explained. Also, as was shown above (n. 944), by the words of this prophecy are meant the truths and precepts of the teaching of this book as opened by the Lord. That this is necessary at the end of the church, that some may be saved, may be seen above (n. 9). It may be evident from this, that by not sealing up the words of this prophecy because the time is at hand, is signified that the Apocalypse must not be shut up, but is to be opened; and that this is necessary at the end of the church, that any may be saved.

948. *He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still, and he that is just, let him be just still, and he that is holy, let him be holy still*, signifies the state of all individually after death, and before judgment, and in general before the final judgment; that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities from those who are in truths. By the unjust is signified he who is in evils, and by the just he who is in goods (n. 668). By the filthy or unclean is signified he who is in falsities (n. 702, 708, 924); and by the holy is signified he who is in truths (n. 173, 586, 666, 852). It follows from this, that by letting the unjust be unjust still, is signified that he who is in evils will be still more in evils; and by letting the filthy be filthy still, is signified that he who is in falsities will be still more in falsities: and on the other hand, that by letting the just be just still, is signified that he who is in goods will be still more in goods; and by letting the holy be holy still, is signified that he who is in truths will be still more in truths. But it also signifies that goods will be taken away from those who are in evils, and truths from those who are in falsities; and on the other hand, that evils will be taken away from those who are in goods, and falsities away from those who are in truths, because so far as goods are taken away from any one who is in evils, so much the more is he in evils; and as far as truths are taken away from any one who is in falsities, so much the more is he in falsities: and on the contrary, as far as evils are taken away from any one who is in goods, so much the more is he in goods; and as far as falsities are taken away from him who is in truths, so much the more is he in truths. The one or the other happens to all after death; for thus the evil are prepared for hell, and the good for heaven. For an evil spirit cannot carry goods and truths with him to hell, nor can a good spirit carry with him evils and falsities to heaven; for thus heaven and hell would be confounded together. But

it is to be carefully observed, that the interiorly evil and the interiorly good are meant: for the interiorly evil may be exteriorly good; for they can act and speak like the good, as hypocrites do. And the interiorly good may sometimes be exteriorly evil; for they can do evils and speak falsities exteriorly, but still repent, and wish to be instructed in truths. This is the same as the Lord says, *To every one that hath it shall be given that he may have abundance; but from him that hath not even that he hath shall be taken away* (Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke viii. 18; xix. 26). Thus it happens to all after death before judgment upon them. It was also so done in general to those who either perished or were saved at the day of the final judgment: for before this was done, the final judgment could not be executed; for the reason that as long as the evil retained goods and truths, they were conjoined with the angels of the lowest heaven as to externals, and yet they must be separated. And this is what was foretold by the Lord, Matt. xiii. 24–30, and 38–40; which may be seen explained above (n. 324, 329, 343, 346, 398). From this may be seen what is signified in the spiritual sense by letting the unjust be unjust still, and the filthy be filthy still, and the just be just still, and the holy be holy still. Similar things are signified by this in Daniel: *Go thy way, Daniel; for the words are closed up and sealed even to the time of the end: many shall be purified and cleansed; they shall act wickedly, nor shall any of the wicked understand, but the intelligent shall understand* (xii. 9, 10).

949. *And behold, I come quickly, and My reward is with Me, to render to every one according as his work shall be,* signifies that the Lord will certainly come, and that He is heaven and the happiness of eternal life to every one according to his faith in Him and his life according to His precepts. *Behold, I come quickly,* signifies that He will certainly come, that is, to execute judgment and to found the New Church and the New Heaven. That quickly means certainly, may be seen n. 4, 943, 944, 947. *My reward is with Me,* signifies

that the Lord Himself is heaven and the happiness of eternal life. That reward is heaven and eternal happiness, may be seen n. 526. That it is the Lord Himself, will be seen below. *To render to every one according to his work*, signifies according to conjunction with the Lord by faith in Him and by a life according to His precepts. This is signified, because by good works are signified charity and faith in internals, and their effect at the same time in externals; and as charity and faith are from the Lord, and are according to conjunction with Him, it is manifest that these are signified: thus also do these things cohere with the foregoing. That good works are charity and faith in internals, and at the same time their effect in externals, may be seen above (n. 641, 868, 871). It is known that charity and faith are not from man, but from the Lord: and because from the Lord, they are according to conjunction with Him; and conjunction with Him is effected by faith in Him and a life according to His precepts. By faith in Him is meant confidence that He saves; and they have this confidence who approach Him immediately, and shun evils as sins: with others it cannot be given. It has been said that *My reward is with Me*, signifies that He is heaven and the happiness of eternal life; for reward is inward blessedness, which is called peace, and external joy therefrom. These are solely from the Lord; and what are from the Lord, are not only from Him, but are Himself: for the Lord cannot send forth any thing from Himself, unless it is Himself: for He is omnipresent with every man according to conjunction; and conjunction is according to reception, and reception is according to love and wisdom; or if you will, according to charity and faith; and charity and faith are according to the life; and the life is according to the aversion to evil and falsity, and the aversion to evil and falsity is according to the knowledge of what evil and falsity are, and then according to repentance and at the same time the looking to the Lord. That the reward is not only from the Lord, but is also the Lord Him-

self, is manifest from the passages in the Word where it is said that they who are conjoined to Him are in Him, and He in them; as may be evident in John xiv. 20–24; xv. 4, 5, etc.; xvii. 19, 21, 22, 26; and elsewhere; see above (n. 883); and also where it is said that the Holy Spirit is in them; and the Holy Spirit is the Lord, for it is His own Divine presence; and likewise when God is implored to dwell in them, teach them, lead them,— their tongue to speak and their body to do that which is good; beside other similar things. For the Lord is love itself and wisdom itself: these two are not in place, but are where they are received, and according to the quality of the reception. But this arcanum cannot be understood, except by those who are in wisdom from the reception of light out of heaven from the Lord. For them are the things written in the two works, the one on the *Divine Providence*, the other on the *Divine Love and Divine Wisdom;* in which it is demonstrated that the Lord Himself is in men according to reception, and not any Divine separate from Him. In this idea are the angels, when they are in the idea concerning the Divine omnipresence; and I doubt not that some Christians also may be in a similar idea.

950. *I am the Alpha and the Omega, the Beginning and the End, the First and the Last*, signifies because the Lord is the God of heaven and earth, and by Him all things in the heavens and on earth were made, and are governed by His Divine Providence, and are done according to it. That these and more things are signified by these words, may be seen above (n. 888).

951. *Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city*, signifies that they have eternal happiness who live according to the Lord's precepts, to the end that they may be in the Lord and the Lord in them by love, and in His New Church by knowledges concerning Him. By blessed are signified they who have the happiness of eternal life (n. 639, 852, 944). By doing His commandments is

signified to live according to the Lord's precepts. *That they may have right to the tree of life*, signifies to the end that they may be in the Lord, and the Lord in them, by love, that is, for the Lord's sake; of which hereafter. By going in through the gates into the city, is signified that they may be in the Lord's New Church by knowledges of Him. By the gates of the wall of the New Jerusalem are signified knowledges of good and truth from the Word (n. 899, 900, 922): and as every gate was one pearl, by the gates are principally signified knowledges concerning the Lord (n. 916): and by the city, or the New Jerusalem, the New Church with its doctrine is signified (n. 879, 880). By their having a right to the tree of life, is signified to the end that they may be in the Lord and the Lord in them, or for the Lord's sake, because the Lord as to the Divine love is signified by the tree of life (n. 89, 933): and by a right to that tree is signified power from the Lord, because they are in the Lord and the Lord in them. The same is signified by this as by their reigning with the Lord (n. 284, 849). That they who are in the Lord and the Lord in them are in all power, so that whatever they will they can do, the Lord Himself teaches in John: *He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me ye can do nothing: if ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you* (xv. 5, 7): and similarly concerning power, Matt. vii. 7; Mark xi. 24; Luke xi. 9, 10: and indeed in Matthew: *Jesus said, If ye have faith, if ye shall say to this mountain, Be thou removed, and be thou cast into the sea, it shall be done: yea, all things which ye shall ask, believing, ye shall receive* (xxi. 21, 22). By these words the power of those who are in the Lord is described. These do not desire any thing, and so do not ask for any thing, except from the Lord; and whatever they desire and ask from the Lord, that is done; for the Lord says, *without Me ye can do nothing; abide in Me and I in you.* Such power do the angels in heaven have, that if they only desire, they obtain. But still they do not desire

any thing but what is for use; and this they desire as of themselves, but still from the Lord.

952. *Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and doeth a lie*, signifies that no one is received into the New Jerusalem, who makes the commandments of the Decalogue of no account, and does not shun any evils there named as sins, and therefore lives in them. This is signified in general by all these words, because the commandments of the Decalogue are there meant; as may be seen from the explanation above (n. 892), where are similar things, except that here dogs also are named, by which are signified they who are in lusts; which are also treated of in the ninth and tenth commandments of the Decalogue. Those are signified in general by dogs, who are in lusts of every kind, and indulge them; but in particular they who are in merely corporeal pleasures, especially they who are in the pleasure of eating and drinking, in which alone they take delight. Therefore dogs in the spiritual world appear from those who have sacrificed to their appetite and palate, and are called there corporeal appetites. Such, because they are gross in mind, make what is of the church of no account. For this reason it is said that they shall stand without, that is, shall not be received into the Lord's New Church. Similar things are signified by dogs in these passages in the Word: *His watchmen are blind, they are all dumb dogs, gazing, lying down, loving to slumber, they are greedy dogs, they do not know satiety* (Isa. lvi. 10, 11). *They make a noise like dogs, and go around in the city, they wander for food, if they are not satisfied, thus they pass the night* (Ps. lix. 6, 14). By dogs are meant the vilest men (Job xxx. 1; 1 Sam. xxiv. 14; 2 Sam. ix. 8; 2 Kings viii. 13); and likewise the unclean; therefore it is said in Moses, *Thou shalt not bring the reward of whoredom and the price of a dog into the house of Jehovah for any vow whatever, for these are an abomination to Jehovah thy God* (Deut. xxiii. 18).

953. *I Jesus have sent Mine angel to testify unto you these*

things in the churches, signifies a testimony given by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things described in this book, as also those which are now opened. The reason that the Lord here names Himself Jesus, is that all in the Christian world may know that the Lord Himself, who was in the world, manifested the things described in this book, as also those which are now opened. By sending an angel to testify, is signified the Lord giving testimony that it is true. The angel did indeed testify it, yet not from himself, but from the Lord; which is clearly manifest in vers. 20 following, from this: *He who testifieth these things saith, Surely I come quickly.* It is a testimony that it is true, because to testify is said of the truth; since the truth testifies from itself, and the Lord is the truth (n. 6, 16, 490). To testify signifies to bear witness that it is true that the Lord manifested to John the things described in this book, and also that He has now manifested what all and each of the things signify. This is properly meant by testifying, for it is said that He testifieth these things in the churches; that is, that the things contained in what was seen and described by John are true: for to testify is said of the truth, as has been said. By *unto you these things in the churches*, is signified before the whole Christian world; because the churches which are here meant are there.

954. *I am the root and the offspring of David, the bright and morning star*, signifies that He is that Lord who was born in the world, and was then the light, and who will come with new light which will arise before His New Church, which is the Holy Jerusalem. *I am the root and the offspring of David*, signifies that He is that Lord who was born in the world, and thus the Lord in His Divine Human. From this He is called the root and the offspring of David, and also the branch of David (Jer. xxiii. 5; xxxiii. 15): also the rod out of the stem of Jesse, and the shoot out of his roots (Isa. xi. 1, 2). The bright and morning star signifies that He was then the light, and that He will come with new light, which will

arise before His New Church, which is the Holy Jerusalem. He is called the bright star from the light with which He came into the world, on which account He is called a star and also the light: a star, Num. xxiv. 17: and the light, John i. 4–12; iii. 19, 21; ix. 5; xii. 35, 36, 46; Matt. iv. 16; Luke ii. 30–32; Isa. ix. 2; xlix. 6. And He is called the morning star from the light which will arise from Him before the New Church, which is the New Jerusalem. For by a star is signified the light from Him, which in its essence is wisdom and intelligence; and by the morning is signified His coming, and the New Church then; see above (n. 151).

955. *And the Spirit and the bride say, Come*, signifies that heaven and the church desire the coming of the Lord. By the Spirit is signified heaven; by the bride, the church; and by saying, Come, is signified to desire the Lord's coming. That the New Church, which is the Holy Jerusalem, is meant by the bride, is evident from chap. xxi. 2, 9, 10; see n. 881, 895: and that heaven is meant by the Spirit, is because the angelic spirits are meant, from whom the New Heaven will be formed; concerning whom see above (chap. xiv. 1–7; xix. 1–9; xx. 4, 5). By the church which is here called the bride, is not meant the church composed of those who are in falsities of faith, but a church of those who are in truths of faith; for these desire light, consequently the coming of the Lord, as above (n. 954).

956. *And let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely*, signifies he who knows any thing of the Lord's coming, and of the New Heaven and New Church, and thus of the Lord's kingdom, should pray that it may come; and that he who desires truths should pray that the Lord may come with light, and that he who loves truths will then receive them from the Lord without labor of his own. By *let him that heareth say, Come*, is signified that he who hears, and hence knows something of the Lord's coming, and of the New Heaven and the New Church, and thus of the Lord's king-

dom, should pray that it may come. By *let him that thirsteth say, Come*, is signified that he who desires the Lord's kingdom, and truths then, should pray that the Lord may come with light. By *let him that willeth take water of life freely*, is signified that he who from love desires to learn truths and appropriate them to himself, will receive them from the Lord without labor of his own. By willing is signified to love; because that which a man wills from the heart, he loves; and that which he loves, he wills from the heart. By water of life Divine truths from the Lord through the Word are signified (n. 932). And by freely is signified without one's own labor. Similar things to those in this verse are signified by these words in the Lord's Prayer: *Thy kingdom come, Thy will be done, as in heaven so upon the earth* (n. 839). The Lord's kingdom is His church, which makes one with heaven; therefore it is now said, *let him that heareth say, Come, and let him that thirsteth come.* That to thirst signifies to desire truths, is evident from these passages: *I will pour water upon him that thirsteth, I will pour My Spirit upon thy seed* (Isa. xliv. 3). *Every one that thirsteth, come ye to the waters, buy wine and milk without silver* (Isa. lv. 1). *Jesus cried, saying, If any one thirst, let him come unto Me, and drink. He that believeth on Me, out of his belly shall flow rivers of living water* (John vii. 37, 38). *My soul thirsteth for the living God* (Ps. xlii. 2). *O God, Thou art my God, my soul thirsteth for Thee, faint without water* (Ps. lxiii. 2). *Blessed are they that thirst after righteousness* (Matt. v. 6). *I will give unto him that thirsteth of the fountain of the water of life freely* (Apoc. xxi. 6): by which is signified that to those who desire truths for any spiritual use, the Lord will give from Himself through the Word all which conduce to that use. That by thirst and thirsting is also signified to perish from lack of truth, is evident from these: *My people are gone into captivity, because they have no knowledge, their multitude is dried up with thirst* (Isa. v. 13). *The fool speaketh foolishness, and his heart doeth iniquity, and he maketh the drink of the thirsty to fail*

(Isa. xxxii. 6). *The poor and needy seek water, but there is none; their tongue faileth for thirst; I Jehovah will hear them* (Isa. xli. 17). *Plead with your mother, lest I strip her naked, and slay her with thirst* (Hos. ii. 2, 3). Mother here is the church. *Behold, the days come, in which I will send a famine upon the land; not a famine of bread, nor a thirst for waters, but for hearing the words of Jehovah: in that day shall the beautiful virgins and the young men faint for thirst* (Am. viii. 11, 13). But by not thirsting is signified not to have a lack of truth, in these passages. *Jesus said, Whosoever drinketh of the water that I shall give him, shall never thirst* (John iv. 13–15). Jesus said, *He that believeth on Me shall never thirst* (John vi. 35). *Jehovah hath redeemed Jacob; then shall they not thirst; He shall make waters to flow out of the rock for them* (Isa. xlviii. 20, 21).

957. *For I testify unto every one that heareth the words of the prophecy of this book, if any one shall add unto these things, God shall add unto him the plagues that are written in this book*, signifies that they who read and know the truths of the teaching of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by adding any thing by which they may destroy these two, cannot do otherwise than perish from the falsities and evils which are signified by the plagues described in this book. By hearing the words of the prophecy of this book, is signified to read and know the truths of the teaching of this book now opened by the Lord, see above (n. 944). By adding to these things, is signified adding any thing by which they may destroy those truths; as explained below. By the plagues written in this book, are signified the falsities and evils denoted by the plagues described in chap. xv. and xvi. That the plagues signify the falsities and evils which those have who worship the beast and false prophet of the dragon, may be seen, n. 456, 657, 673, 676, 677, 683, 690, 691, 699, 708, 718. The dragon's beast and false prophet are they who make faith alone saving without good works.

There are two things in this prophetic book, to which all its contents have reference. The first is, that no other God is to be acknowledged, than the Lord; and the second, that no other faith is to be acknowledged than faith in the Lord. He who knows these, and still adds any thing with the intention to destroy them, cannot but be in falsities and evils, and perish from them; since from no God but the Lord, nor by any faith but in the Lord, is given good which is of love, and truth which is of faith, and hence the happiness of eternal life; as the Lord Himself teaches in many places in the Evangelists; see above (n. 553). That this is signified, and not that God will add the plagues described in chap. xv. and xvi. upon him who adds any thing to the words of the prophecy of this book, any one can see from his own judgment; for an innocent person may do that, and many likewise might do it from a good end, as also from ignorance of what is signified. For the Apocalypse has hitherto been as a closed or mystic book: therefore every one can see that the meaning is, that nothing is to be added or taken away, which destroys the truths of the teaching in this book now opened by the Lord; which truths have reference to those two things. Therefore also these words follow in the series after these: *Jesus sent His angel to testify unto you these things in the churches; I am the root and the offspring of David, the bright and morning star; and the spirit and the bride say, Come; and let him that heareth say, Come; and let him that thirsteth come; and let him that willeth take the water of life freely* (vers. 16, 17): by which is signified that the Lord will come in His Divine Human, and will give eternal life to those who acknowledge Him; and therefore also these words follow in the series, *He who testifieth these things saith, Surely, I come quickly; Amen: Yea, come, Lord Jesus* (vers. 20). From which it is manifest that no other things are meant. To add is also a prophetic word signifying to destroy, as Ps. cxx. 3, and elsewhere. What is signified by the things which are in this verse, and in the following, may now be seen.

958. *And if any one shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and the things which are written in this book*, signifies that they who read and know the truths of the doctrine of this book now opened by the Lord, and still acknowledge any other God than the Lord, and any other faith than in Him, by taking away any thing by which they may destroy these two, cannot be wise in and appropriate to themselves any thing from the Word, nor be received into the New Jerusalem, nor have their lot with them who are in the Lord's kingdom. By these words similar things are signified as above, only that here they are spoken of who take away, and there they who add; consequently, they who, either by adding or taking away, destroy those two truths. By taking away one's part out of the book of life, is signified that they cannot be wise in or appropriate to themselves any thing out of the Word. The book of life is the Word and also the Lord as to the Word (n. 256, 469, 874, 925). The reason is, that the Lord is the Word, for the Word treats of Him alone; as is fully shown in *the Doctrines of the New Jerusalem, concerning the Lord*, and *concerning the Sacred Scripture:* therefore they who do not approach the Lord immediately, cannot see any truth from the Word. By taking away their part out of the holy city is signified out of the New Church, which is the holy Jerusalem; for no one is received into it who does not go to the Lord alone. By taking away their part out of the things written in this book, is signified not to have their lot with those who are in the Lord's kingdom: for all the things written in this book regard the New Heaven and New Church, which make the Lord's kingdom, as their end; and the end is that to which all the things written in the book have reference.

959. That it may be known that by these words is not meant he who takes away from the words of this book as it is written in the sense of the letter, but he who takes away from the truths of the teaching which are in its spiritual

sense, I will tell whence this is. The Word, which was dictated by the Lord, passed through the heavens of His celestial kingdom and the heavens of His spiritual kingdom, and so came to the man by whom it was written; therefore the Word in its first origin is purely Divine. This, while it passed through the Lord's celestial kingdom, was Divine celestial; and while it passed through the Lord's spiritual kingdom, was Divine spiritual: and when it came to man, it became Divine natural. Hence it is that the natural sense of the Word contains in itself the spiritual sense, and this the celestial sense, and both the purely Divine sense, which is not open to any man, nor indeed to any angel. These things are adduced, that it may be seen, that by nothing being added to nor taken away from the things written in the Apocalypse, is understood in heaven that nothing is to be added to or taken away from the truths of the doctrine concerning the Lord and faith in Him; for it is this sense, together with truth concerning a life according to His precepts, from which is the sense of the letter, as has been said.

960. *He who testifieth these things saith, Surely I come quickly, Amen: Yea, come, Lord Jesus*, signifies the Lord, who revealed the Apocalypse, and has now opened it, testifying this gospel, that in His Divine Human which He took to Himself in the world, and glorified, He comes as the Bridegroom and Husband, and that the church desires Him as a bride and wife. The Lord says above, *I Jesus have sent Mine angel to testify unto you these things in the churches* (vers. 16 of this chapter); and it may be seen above (n. 953), that by these words is signified a testimony given by the Lord before the whole Christian world, that it is true that the Lord alone manifested the things which are written in this book, and which are now opened. Hence it is manifest, that by *He who testifieth these things saith*, is meant the Lord, who revealed the Apocalypse, and has now opened it, testifying. It means testifying this gospel, because here He declares His coming, His kingdom, and His spiritual marriage with the

church: for He says, *Surely I come quickly, Amen: Yea, come, Lord Jesus;* and by the gospel is signified the coming of the Lord to His kingdom, see n. 478, 553, 625, 664. Here it is to His spiritual marriage with the church, because this new church is called the bride and wife, and the Lord her Bridegroom and Husband (above, chap. xix. 7–9; xx. 2, 9, 10; xxi. 17). And here to the end of the book, the Lord speaks and the church speaks, as the Bridegroom and the bride. The Lord speaks these words: *Surely I come quickly, Amen;* and the church speaks these: *Yea, come, Lord Jesus;* which are the words of betrothal to spiritual marriage. That the Lord will come in the Divine Human which He took to Himself in the world, and glorified, is evident from the fact, that He names Himself Jesus, and says that He is the root and the offspring of David (vers. 16); and that the church here says, *Come, Lord Jesus;* see above (n. 953, 954).

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961. To this I will add two Relations. The first is this: Once on waking from sleep, I fell into a profound meditation concerning God; and when I looked up, I saw above me in heaven a most brilliant light in an oval form: and when I fixed my attention on that light, it receded to the sides, even to the circumference; and behold, heaven was then opened to me, and I saw magnificent things, and angels standing in the form of a circle on the southern side of the opening, speaking with one another. And as I earnestly desired to hear what they were saying, it was therefore given me first to hear the sound, which was full of heavenly love, and afterwards their speech, which was full of wisdom from that love. They were talking with one another of the one God, of conjunction with Him, and of salvation thence. They spoke ineffable things, most of which cannot be expressed by any natural language. But as I had many times been in companionship with angels in heaven itself, and then in similar speech with them, because in a similar state, I could there-

fore now understand them, and gather some things from their discourse, which can be expressed intelligibly in the words of natural language. They said that the Divine being (*esse*) is one, the same, the itself, and indivisible; and thus also the Divine essence, because the Divine being is the Divine essence; and thus also God, because the Divine essence, which is also the Divine being, is God.

They illustrated this by spiritual ideas, saying that the Divine being cannot fall into many, every one of which has the Divine being, and yet be one, the same, itself, and indivisible; for each would think from his being from and by himself: if he should at the same time also think from and by the others unanimously, there would be many unanimous, and not one God. For unanimity, as it is the consent of many, and at the same time of each one from and by himself, does not agree with the unity of God, but with a plurality, they did not say of Gods, because they could not; for the light of heaven, from which was their thought, and in which their discourse proceeded, resisted. They also said, that when they wished to speak of Gods, and each as a Person by himself, the effort of utterance immediately fell of itself into one, yea, into the one only God.

To this they added that the Divine being is the Divine being in itself, not from itself; because from itself supposes a being in itself, from which it is, and thus supposes a God from God, which is not given. That which is from God is not called God, but is called the Divine: for what is a God from God, and thus what is a God from God born from eternity, and what is a God from God proceeding through a God born from eternity, but words in which there is no light at all from heaven? It is otherwise in the Lord Jesus Christ: in Him is the Divine being itself from which all things are, to which the soul in man corresponds, the Divine Human, to which the body in man corresponds, and the proceeding Divine, to which activity in man corresponds.

This trine is a *one*, because from the Divine from which all

things are is the Divine Human, and hence from the Divine from which all things are, through the Divine Human, is the proceeding Divine. Therefore, in every angel and man, because they are images, there is a soul, body, and activity, which make one; since from the soul is the body, and from the soul through the body is the activity. They said further, that the Divine being, which in itself is God, is the *same:* not the same simply, but infinite; that is, the same from eternity to eternity: it is the same everywhere, and the same with and in every one; but that all the variety and changeableness is in the recipient, and is caused by the state of the recipient. That the Divine being, which is God in Himself, is the *itself*, they illustrated thus. God is the itself, because He is love itself, wisdom itself, good itself, truth itself, life itself; which, unless they were the itself in God, would not be any thing in heaven and in the world; because there would not be any thing of them having relation to the itself. Every quality derives its quality from the fact that there is an itself from which it is, and to which it has relation, that it may be what it is. This itself, which is the Divine being, is not in place, but with and in those who are in place, according to their reception; since of love and wisdom, and of good and truth, which are the itself in God, yea, are God Himself, place cannot be predicated, or progression from place to place, but without place, whence is omnipresence. Therefore the Lord says, that He is in the midst of them; also He in them, and they in Him. Yet as He cannot be received by any one as He is in Himself, He appears as He is in Himself as the sun above the angelic heavens, the proceeding from which in the form of light is Himself as to wisdom, and in the form of heat is Himself as to love. The sun is not Himself; but the Divine love and Divine wisdom going forth from Himself proximately, round about Himself, appear before the angels as the sun. He Himself in the sun is Man, He is our Lord Jesus Christ both as to the Divine from which are all things, and as to the Divine Human: since the itself, which is love

itself and wisdom itself, was His soul from the Father, and thus the Divine life, which is life in itself. It is otherwise in every man: in him the soul is not life, but a recipient of life. The Lord also teaches this, saying, *I am the way, the truth, and the life;* and again: *As the Father hath life in Himself, so hath He given to the Son to have life in Himself.* Life in Himself is God. They added to this, that he who is in any spiritual light, can perceive that the Divine being, which is also the Divine Essence, because it is one, the same, the itself, and hence indivisible, cannot be given in more than one; and that if it were said to be given, manifest contradictions would follow.

After hearing these things, the angels perceived in my thought the common ideas of the Christian Church concerning a trinity of Persons in unity and their unity in trinity, respecting God, as also concerning the birth of a Son of God from eternity: and they then said, "What are you thinking of? Are you not thinking those things from natural light, with which our spiritual light does not agree? Therefore, unless you remove the ideas of that thought, we close heaven to you, and go away." But then I said to them, "Enter, I pray, more deeply into my thought and perhaps you will see agreement." And they did so, and saw that by three Persons I understood three proceeding Divine attributes, which are creation, salvation, and reformation; and that these attributes are of the one God: and that by the birth of a Son of God from eternity I understood His birth foreseen from eternity and provided in time. And I then related that my natural thought concerning a trinity and unity of Persons, and the birth of a Son of God from eternity, I received from the doctrine of faith of the church, which has its name from Athanasius; and that that doctrine is just and right, provided that instead of a trinity of Persons there be there understood a trinity of Person, which is given only in the Lord Jesus Christ; and instead of the birth of a Son of God there be understood His birth foreseen from eternity and provided in

time: because as to the Human, which He took to Himself in time, He is called openly the Son of God.

The angels then said, "Well": and they requested that I would say from their mouth, that if any one does not go to Him as God of heaven and earth, he cannot come into heaven; because heaven is heaven from the only God; and that He is the Lord Jesus Christ, who is Jehovah the Lord, Creator from eternity, Saviour in time, and Reformer to eternity; thus who is at once the Father, the Son, and the Holy Spirit. After this the heavenly light before seen above the aperture returned, and gradually descended, and filled the interiors of my mind, and enlightened my natural ideas of the unity and trinity of God; and then the ideas received about them in the beginning, which were merely natural, I saw separated, as the chaff is separated from the wheat by winnowing, and carried away as by a wind into the north of heaven, and dispersed.

962. The Second Relation. Since it has been given me by the Lord to see wonderful things which are in the heavens and below the heavens, I must, as commanded, relate what has been seen. There appeared a magnificent palace, and in its inmost a temple. In the midst of the latter was a table of gold, upon which was the Word, beside which two angels were standing. Around it were seats in three rows: the seats of the first row were covered with silken cloth of a purple color; the seats of the second row, with silken cloth of a blue color; and the seats of the third row, with white cloth. Under the roof, high above the table, there appeared a wide-spread canopy, shining with precious stones, from whose splendor shone forth as it were a rainbow, as when the heaven clears up after a shower. There then suddenly appeared a number of the clergy, occupying all the seats, clothed in the garments of their priestly office. At one side was a wardrobe, where an angel keeper stood; and within lay splendid garments in beautiful order. It was a council convoked by the Lord; and I heard a voice from

heaven, saying, "Deliberate." But they said, "Upon what?" It was said, "Concerning the Lord, and the Holy Spirit." But when they thought upon these subjects, they were not in enlightenment; therefore they humbled themselves in prayer. And then light descended from heaven, which first illumined the back parts of their heads, and afterward their temples, and at length their faces: and then they commenced; and, as it was commanded, first, concerning the Lord.

The first question proposed and discussed was, "Who assumed the Human in the virgin Mary?" And an angel standing at the table upon which was the Word, read before them these words in Luke: *The angel said to Mary, Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and shalt call His name Jesus: He shall be great, and shall be called the Son of the Highest. And Mary said to the angel, How shall this be, seeing I know not a man? And the angel answering said, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; whence the Holy Thing that is born of thee shall be called the Son of God* (i. 31, 32, 34, 35): as also what is in Matthew, chap. i. vers. 20–25; and what is in vers. 25 there he read emphatically. Beside these, he read many things from the Evangelists, where the Lord as to His Human is called the Son of God, and where He from His Human calls Jehovah His Father: as also from the Prophets, where it is foretold that Jehovah Himself should come into the world; among which also these two, in Isaiah: *It shall be said in that day, Lo, This is our God, whom we have waited for, that He may save us; This is Jehovah, whom we have waited for; let us rejoice and be glad in His salvation* (xxv. 9). *The voice of Him that crieth in the wilderness, Prepare ye a way for Jehovah, make straight in the desert a highway for our God: for the glory of Jehovah shall be revealed, and all flesh shall see it together: Behold, the Lord Jehovih cometh in strength; He shall feed His flock as a shepherd* (Isa. xl. 3, 5, 10, 11). And the angel said, "Since Jehovah Himself came into the world, and assumed the

Human, and thereby saved and redeemed men, He is therefore called the Saviour and Redeemer in the prophets." And then he read before them these passages following: *Surely God is in thee, and there is no God besides; verily Thou art a hidden God, O God of Israel the Saviour* (Isa. xlv. 14, 15). *Am not I Jehovah? and there is no God else besides Me; a just God and a Saviour, there is none besides Me* (Isa. xlv. 21, 22). *I am Jehovah, and besides Me there is no Saviour* (Isa. xliii. 11). *I Jehovah am thy God, and thou shalt know no God but Me, and there is no Saviour besides Me* (Hos. xiii. 4). *That all flesh may know that I Jehovah am thy Saviour and thy Redeemer* (Isa. xlix. 26; lx. 16). *As for our Redeemer, Jehovah Zebaoth is His name* (Isa. xlvii. 4). *Their Redeemer is strong, Jehovah Zebaoth is His name* (Jer. l. 34). *O Jehovah my Rock and my Redeemer* (Ps. xix. 14). *Thus said Jehovah thy Redeemer, the Holy One of Israel, I Jehovah am thy God* (Isa. xlviii. 17; xliii. 14; xlix. 7; liv. 8). *Thou O Jehovah art our Father, our Redeemer from everlasting is Thy name* (Isa. lxiii. 16). *Thus said Jehovah thy Redeemer, I am Jehovah that maketh all things, and alone of Myself* (Isa. xliv. 24). *Thus said Jehovah King of Israel, and His Redeemer Jehovah Zebaoth, I am the First and the Last, and besides Me there is no God* (Isa. xliv. 6). *Jehovah Zebaoth is His name, and thy Redeemer, the Holy One of Israel, the God of the whole earth shall He be called* (Isa. liv. 5). *Behold, the days come, that I will raise up unto David a righteous Branch who shall reign King, and this is His name, Jehovah our Righteousness* (Jer. xxiii. 5, 6; xxxiii. 15, 16). *In that day shall Jehovah be King over all the earth; in that day shall Jehovah be one, and His name one* (Zech. xiv. 9). Being confirmed from all these passages, they who sat upon the seats said unanimously that Jehovah assumed the Human to save and redeem men. But there was then heard a voice from the Roman Catholics, who had hid themselves in a corner of the temple, saying, "How can Jehovah the Father become Man? is He not the Creator of the universe?" And one of them

that sat upon the seats of the second row turned himself around, and said, "Who was it then?" And he from the corner answered, "The Son from eternity." But he received for answer, "Is not the Son from eternity, according to your confession, the Creator of the universe also? And what is a Son or a God born from eternity? And how can the Divine essence, which is one and indivisible, be separated, and some of it descend and take on the Human, and not the whole?"

The second discussion concerning the Lord was upon this point, "Are not God the Father and He thus one, as the soul and the body are one?" They said that this is a consequence, because the soul is from the Father. And then one of these who sat upon the seats in the third row read from the Creed which is called Athanasian these words: *Although our Lord Jesus Christ, the Son of God, is God and Man, still they are not two, but one Christ; yea, He is altogether one, He is one Person: since as the soul and the body make one man, so God and Man are one Christ.* The reader said that this creed is received in the whole Christian world, even by the Roman Catholics. And they then said, "What need is there of more? God the Father and He are one, as the soul and the body are one." And they said, "As it is so, we see that the Lord's Human is Divine, because it is the Human of Jehovah. Also that the Lord as to the Divine Human is to be approached; and that thus and no otherwise can the Divine which is called the Father be approached." This conclusion of theirs the angel confirmed by many more passages from the Word, among which were these in Isaiah: *Unto us a Child is born, unto us a Son is given, whose name is Wonderful, Counsellor, God, the Mighty, the Father of eternity, the Prince of peace* (ix. 6). Again: *Thou art our Father, Abraham hath not known us, and Israel doth not acknowledge us, Thou, O Jehovah, art our Father, our Redeemer from everlasting is Thy name* (lxiii. 16). And in John: *Jesus said, He that believeth in Me, believeth in Him that sent Me, and*

he that seeth Me seeth Him who sent Me (xii. 44, 45). *Philip said unto Jesus, Show us the Father; Jesus saith unto him, He that seeth Me seeth the Father; how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? Believe Me that I am in the Father and the Father in Me* (John xiv. 8–11). And lastly this: *Jesus said, I am the way, the truth, and the life; no one cometh to the Father but by Me* (John xiv. 6). On hearing these, they all said with one voice and heart, that the Lord's Human is Divine, and that this is to be approached that the Father may be approached; since Jehovah God, who is the Lord from eternity, through it sent Himself into the world, and made Himself visible to the eyes of men, and thus accessible. In like manner He made Himself visible and thus accessible in the human form to the ancients, but then through an angel.

After this followed the deliberation concerning the Holy Spirit. And first the idea of many respecting God the Father, the Son, and the Holy Spirit, which was as if God the Father was sitting on high, and the Son at His right hand, and they were sending forth the Holy Spirit from them, to enlighten and teach men, was exposed. But a voice was then heard from heaven saying, "We cannot endure that idea of thought. Who does not know that Jehovah God is omnipresent? He who knows and acknowledges this, will also acknowledge that He Himself enlightens and teaches; and that there is not an intermediate God, distinct from Him, and still less from two, as one person from another. Therefore let the former idea, which is vain, be removed; and let this, which is just, be received; and you will see this matter clearly." But a voice was then heard again from the Roman Catholics, who had hid themselves in the corner of the temple, saying, "What then is the Holy Spirit, who is named in the Word in the Evangelists and in Paul, by whom so many of the learned from the clergy, especially from ours, say that they are led? Who in the Christian world at this day denies the Holy Spirit and its operation?" At this one

of those who were sitting upon the second row of seats, turned round and said, "The Holy Spirit is the Divine proceeding from Jehovah the Lord. You say that the Holy Spirit is a person by Himself and a God by Himself. But what is a person going forth and proceeding from a person, but operation going forth and proceeding? One person cannot go forth and proceed from another through a third, but operation can. Or what is a God going forth and proceeding from a God, but the Divine going forth and proceeding? One God cannot go forth and proceed from another through a third, but the Divine can. Is not the Divine Essence one and indivisible? And as the Divine Essence or the Divine being is God, is not God one and indivisible?" On hearing this, they who sat upon the seats concluded unanimously that the Holy Spirit is not a Person by itself, nor a God by itself; but that it is the Holy Divine going forth and proceeding from the one, only, omnipresent God, who is the Lord. At this the angels that stood by the golden table upon which was the Word, said, "Well. We do not anywhere read in the Old Testament, that the prophet spoke the Word from the Holy Spirit, but from Jehovah the Lord; and where the Holy Spirit is mentioned in the New Testament, the proceeding Divine is meant, which is the Divine enlightening, teaching, vivifying, reforming, and regenerating."

After this followed another discussion concerning the Holy Spirit, upon the question, "From whom does the Divine which is called the Holy Spirit proceed? is it from the Divine which is called the Father, or from the Divine Human which is called the Son?" And when they were discussing this, the light shone in from heaven, from which they saw that the Holy Divine, which is meant by the Holy Spirit, proceeds from the Divine in the Lord through His glorified Human, which is the Divine Human, comparatively as all activity proceeds from the soul through the body in man. This the angel standing at the table confirmed from the Word by these passages: *He whom the Father hath sent, speaketh the words*

of God: He hath not given the Spirit by measure unto Him, the Father loveth the Son, and hath given all things into His hand (John iii. 34, 35). *There shall come forth a rod out of the stem of Jesse, the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might* (Isa. xi. 1, 2). That the Spirit of Jehovah was put upon Him, and that it was in Him (Isa. xlii. 1; lix. 19, 20; lxi. 1; Luke iv. 18). *When the Holy Spirit shall come, which I will send unto you from the Father* (John xv. 26). *He shall glorify Me, for He shall receive of Mine, and show it unto you: all things that the Father hath are Mine; therefore I said that He shall receive of Mine, and show it unto you* (John xvi. 14, 15). *If I go away, I will send the Comforter unto you* (John xvi. 7). The Comforter is the Holy Spirit (John xiv. 26). *The Holy Spirit was not yet, because Jesus was not yet glorified* (John vii. 39). After the glorification, *Jesus breathed on them, and said to the disciples, Receive ye the Holy Spirit* (John xx. 22). Since the Lord's Divine operation from His Divine omnipresence is meant by the Holy Spirit, therefore when He spoke to the disciples of the Holy Spirit which He would send from God the Father, He also said, *I will not leave you orphans; I go away, and come unto you: and in that day ye shall know that I am in My Father, and ye in Me, and I in you* (John xiv. 18, 20, 28). And just before His departure out of the world, He said, *Lo, I am with you all the days until the consummation of the age* (Matt. xxviii. 20). Having read these words before them, the angel said, "From these and many other passages in the Word, it is manifest that the Divine which is called the Holy Spirit proceeds from the Divine in the Lord through His Divine Human." To this they that sat upon the seats said, "This is the Divine truth." At length this decision was made, "That from the deliberations in this council we have clearly seen, and hence acknowledge as the holy truth, that in our Lord Jesus Christ there is a Divine Trinity, which is, the Divine from which are all things, which is called the Father; the Divine Human,

which is called the Son; and the proceeding Divine, which is the Holy Spirit. Thus there is one God in the church."

After these things were concluded in that magnificent council, they rose: and the angel keeper of the wardrobe came and brought to each of those who sat upon the seats, splendid garments woven here and there with threads of gold, and said, "Receive these wedding garments." And they were conducted in glory into the New Christian Heaven, with which the Lord's church on earth, which is the New Jerusalem, will be conjoined.

Apoc. xxii. 21.

The Grace of our Lord Jesus Christ be with you all. Amen.

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ALTAR. In the church among the children of Israel there were two altars, one for burnt-offerings, the other for incense; by the altar for burnt-offering is represented worship from celestial love, and by the altar for incense, worship from spiritual love, 392, 649. See *Sacrifice and Incense.* The altar for burnt-offerings also signifies the celestial kingdom of the Lord, 649. Fire was continually burning on the altar of burnt-offering, and hence was taken in the censer, and offered with incense, 395. That fire signified Divine celestial love, 395. See *Fire.*

AMEN. Amen signifies confirmation from the truth, and since the Lord is truth itself, it signifies confirmation from the Lord, 23, 61, 199, 292; and also consent of all, 375.

AMPHITHEATRE. The amphitheatre where the dragons held their diversions, 655. See *Faith.*

ANGEL. By angel, in the highest sense, is meant the Lord; in a relative sense, heaven, a heavenly society, and Divine truth, 647, 910. By angel, in the highest sense, is meant the Lord, 344, 465, 647, 910, 5, 258; also by the seven angels, 657. By angels are signified heaven, because heaven is heaven from the Lord, 5, 342, 910. By Michael and Gabriel are not meant any archangel, but societies of heaven and ministries there; by Michael, societies of angels, whose special ministry is to teach, that the Lord is the God of heaven and earth, and that God the Father and He are one; and by Gabriel societies of angels, wherein is taught, that Jehovah came into the world, and that his human nature is the Son of God, 548, 564, 77. Angel signifies Divine truth, 900, 910. Angels of the third heaven, 120, and following. An angel does not speak with man out of heaven, but the Lord through heaven; but when an angel is to talk with man, he is sent from heaven, and talks with man from the Lord, 816; see *Heaven.* Angels are not superior to men, but equal; they excel men in wisdom because they are in spiritual light, but men in natural light, 818. Angels and spirits know nothing of man, with whom they do not speak, because they are consociated by correspondence as to thoughts; but as to affections it is different, 943. Angels are consociated with men, but the Lord only is conjoined with them, 818, 946. Angels are not to be invoked, much less worshipped, but only the Lord, 818. He is an angel of heaven who receives the Lord in love and faith, 344.

ANIMALS. See *Beasts.* For the four animals, see *Cherubim.*

ANOINTING. See *Oil.*

ANTIPAS, the martyr, that is, confessor of the truth, 112.

APES. Apes mounted on horses, and seated with bodies reversed; who they were, and of what quality, 830.

APOCALYPSE OR REVELATION. It treats of the last state of the Christian church, the last judgment, and the New Church, which is the New Jerusalem, and not of empires of the world, Preface, and 2, 227, 387, 483, 543. It treats of falsities in the church, for the truths of the New Church cannot be received before falsities are discovered and removed, 700. It was manifested to John by the Lord, and is now opened by the Lord, Preface, and 953, 954, 957. That nothing shall be added or taken from the Apocalypse, signifies that nothing shall be added or taken from the truths of the New Church, which contain prophecies, and are now revealed, 957–959. The last words in the Apocalypse are words of betrothal between the Lord and the church, 960.

APOSTLES. By the disciples of the Lord are meant they who are instructed in the goods and truths of the church, 79. By apostles are meant they who teach the goods and truths of the church, and the twelve apostles of the Lord consequently signify the church as to all goods and truths, 5, 233, 790, 903, 915. What is signified by Peter, James, and John, 5. What is signified by the apostles sitting on thrones, and judging the tribes of Israel, 233 798. Called holy, because they represented holy things, 790.

ARK. See *Decalogue*.

ARMAGEDDON. Armageddon signifies the love of honor, dominion, and pre-eminence, 707. To gather together to war in Armageddon, signifies a state of combat from falsities against truths, and desire of destroying the New Church, arising from a love of dominion or power and pre-eminence, 707, 839. The combat in Armageddon with respect to the understanding of the Lord's prayer in its beginning, 839. See *Prayer*.

ARMS. Arms signify such things as belong to spiritual war, 436. See *War*. Breastplates signify argumentations, 436, 450.

ARMY OR HOST. An army signifies those who are in Divine goods and truths, and abstractly goods and truths, and in the opposite sense, those who are in evils and falsities, and abstractly evils and falsities, 447, 833. Therefore the sun, moon, and stars are called hosts or armies, 447. By sun, moon, and stars are signified the goods and truths of the church, also its evils and falsities, 413. See *Sun*, *Moon*, and *Stars*.

ARTIFICER. That an artificer signifies a man who is intelligent, and from understanding thinks truths, and, in an opposite sense one who from self-intelligence thinks falsities, 793. Every kind of art in the world corresponds with what belongs to angelic wisdom, 793.

ASER. Aser, in the highest sense, signifies eternity, in the spiritual sense, eternal beatitude, in the natural sense, the affection for good and truth, also the love of being useful, which is mutual love, 353.

ASIA. Asia signifies those who are in the light of truth from the Word, 11. Great Tartary in Asia, 11. See *Tartary*.

ASSYRIA or ASHUR. It signifies the rational faculty of the church, 444. See *Euphrates*.

AT HAND, NEAR. At hand and near signify nearness of state, also what is absolutely necessary, 947. See *Afar Off* and *Shortly*.

ATMOSPHERES. In the spiritual world there are atmospheres like ether, air, and water, in which the angels of the three heavens dwell, and those atmospheres are spiritual, 238, 878.

AXE. An axe signifies falsity from one's own intelligence, 847.

BABEL and BABYLON. See *Roman Catholics*.

BALAAM. Balaam was a hypocrite and a diviner or soothsayer, and through his counsel given to Balak he sought to destroy the children of Israel by eating things offered to idols, 114.

BALANCES or SCALES. See *Measure*.

BALD. It signifies those who are without truths from the Word, 47.

BAPTISM. What Roman Catholics teach concerning baptism may be seen in their doctrine, 1. Baptism is a sacrament of repentance and an introduction into the church, 224, 531. the end, 776. What the Reformed teach concerning baptism, see what is set forth, VI. Baptism is a sign before angels, and a memorial before men, 776. John's baptism, 776. Baptism signifies purification from evils and falsities, and reformation and regeneration; the like was signified by washing, 378.

BARLEY. See *Wheat*.

BEAR. Bears signify those who read the Word and do not understand it, whereby they involve themselves in fallacies, 573. In the spiritual world appear bears that are hurtful and bears that are harmless, 573.

BEAR WITNESS, TO. See *Testimony*.

BEAST. Beasts signify various things with men and angels, which appertain to will or affection and to understanding and thought, 200. Beasts signify men as to natural affections, 567. Affections appear in the spiritual world as beasts, 601. Beasts, birds, and fishes, in general termed creatures, signify affections, per-

ceptions, and thoughts among men, and men as to such things, 405. Man and beast signify man as to spiritual and natural affection, 567. What the four beasts out of the sea in Daniel (Chap. vii.) signify and nearly the same is signified by the beast from the sea in Apocalypse (xiii.) 574. By the beast from the sea in Apoc. (xiii.) are signified men of the external church, called the laity, who are in faith separate from charity, 594. By the beast from the earth, which is also called the false prophet, are meant the men of the church on earth, who are called clergy, and are in faith separate from charity, 594. By the throne of the beast is signified where false faith reigns, 694. By the beast, his image, his mark, and the number of his name, is signified faith alone, its doctrine, its acknowledgment, and the falsification of the Word, 660, 670. By the scarlet beast is signified the Word, 723, 733–735, 739–741, 746, 749. What is signified by the four animals, see *Cherubim*.

BED. Bed signifies doctrine, seen from beds in the spiritual world, 137. Jacob, as in the Word he signified the doctrine of the church, when one thinks of him, a man appears above to the right, as it were lying on a bed, 137.

BENJAMIN. Benjamin signifies a life of truth originating in good, 361.

BIND, To. See *Bound*.

BIRD. See *Fowl*.

BIRTH. By births and conceptions in the Word are meant spiritual births and conceptions, which relate to good of love and truth of faith; for they are procreated from the marriage of good and truth, 139, 543. The members of generation in both sexes correspond with celestial love, 213. See *To Bring Forth*.

BISHOPS. Particulars relative to English bishops in the spiritual world, contained in relations, 241, 675, 716.

BITTER. It signifies falsified truth, 411. See *Wormwood*.

BLACK, BLACKNESS. There are two kinds of blackness; one in opposition to white, and the other in opposition to red, 231, 312. Blackness also signifies ignorance, 915.

BLASPHEMY. It is a denial of the Divinity of the Lord, and the sanctity of the Word, 571. Also profanation, 723.

BLESSED. The blessed signify those who have eternal life, 639, 816, 944, 951.

BLIND. The blind signify those who do not know and do not understand truth, 210.

BLOOD. That the blood of the Lamb signifies the Divine truth of the Lord in and from Him, 370, because the Lord is the Word, and Divine truth therein is meant by His blood, and Divine good therein by His flesh, likewise by His body, 555, 684. Blood, in the opposite sense, signifies violence offered to the Word, consequently to the Lord, 825. In the opposite sense, it signifies Divine truth falsified, adulterated, and profaned, 370, 404, 687, 688. Blood as of one dead signifies infernal falsity, 681.

BOOK. Books signify the interiors of the mind of man, because in them are written all things pertaining to his life, 867. The Book of Life is the Lord as the Word, consequently the Word, 958. To be written in the Book of Life and judged therefrom, signifies from the Divine Truth of the Word, and from the Lord, 256. To open the book, and loose the seals thereof, signifies to know the states of all, and to judge according to state, 259, 295. That no one can look in the book, signifies that no one but the Lord alone can know it, 262. See *Seal*. To be written in the Book of Life, signifies he who believes in the Lord, and lives according to His commandments, 874. Not to be written in the Book of Life, signifies the contrary, 874. By the little book open in the hand of the angel, is meant that essential of the New Church, that the Lord, even as to His Humanity, is the God of heaven and earth, 469. What was written in that little book, 472. To depart as a scroll rolled together, signifies that good and truth, which is in the Word, should recede and become hidden in the church, 335. It is said that the book was rolled together, because books were then made of parchment, and were rolled up, 335.

BOTTLE. A bottle or pitcher signifies the same as its contents, 672.

BOTTOMLESS PIT. See *Abyss*.

BOUND, To BIND. That to be bound in prison and in custody, signifies to be infested by evils and falsities, 99. See *Captive*.

BOW. A bow signifies doctrine fighting from truths against falsities, and from falsities against truths, 290. Arrows and shafts signify truths or falsities, 290.

BRASS. Brass signifies natural good, 775.

BREAD. There are bread and wine in the Holy Supper, because bread there signifies holy love, and wine holy faith; and because the material and heavenly bread correspond therein, also the material and heavenly wine, 224. Bread from flour was offered with the sacrifices on the altar, called a cake or meat-offering, 778. The bread of faces upon the table in the tabernacle was made of fine flour, 778; because wheat signifies the good of the church from the Word, and fine flour its truth, 315.

BREADTH. Breadth signifies the truth, and length the good of the church, 906, 907.

BREAST signifies love, 46. See *Paps.*

BREAST-PLATE. See *Arms.*

BRIDEGROOM, BRIDE. From the marriage of the Lord with the church, the Lord is called the Bridegroom, and the church the bride, 797, 881. The New Church, which is the New Jerusalem, is called the bride the Lamb's wife, 813, 955. The church is called a bride while it is establishing, and a wife when established, 895. At the end of the Apocalypse the Bride and Bridegroom speak, that is, the Lord and the church, as if during betrothal, 960.

BRIDLE. The bridle of a horse signifies that by which the understanding is guided, 653.

BRING FORTH, TO, TO TRAVAIL IN BIRTH. To bring forth and travail in birth signifies to conceive and bring forth what appertains to spiritual life, 535. See *Birth.*

BROTHER. Brother is spoken of charity, and a companion, of faith, 32. The Lord calls those, who from Him are in charity, brothers, 32. But it is not written, neither is it becoming to call the Lord brother, 32.

BUILDING. Building or structure signifies the whole subject to which it relates, 911.

BURY, BURIAL, MONUMENT. To be buried signifies to rise again, and continue life, because all earthly things are rejected, 506. Not to be buried signifies to continue in things earthly and unclean, and to be rejected, 506.

BUY, TO. By buying and selling is signified to acquire knowledges of good and truth, or truths, and teach them, 606. See *To Trade.* By the bought of the Lord are signified the redeemed, and regenerate, 619.

CALF. A calf signifies natural affection of knowing truths, and, in the opposite sense, the affection of knowing falsities, 242. Calves in sacrifices signify the affection of knowing truths; and calves of Egypt and Samaria signify the affection of knowing falsities, 242. The calf, as one of the four cherubim, signified the Divine truth of the Word as to affection, 242.

CALLED. By the called, in a general sense, are meant all in the world, because all are called, 744. By the called, in a particular sense, are meant they who are with the Lord, 744. The called to the marriage-supper of the Lamb signify those who receive the things of the New Church, 816. The called, chosen, and faithful, signify those who are in the externals, internals, and inmosts of the church, 744.

CAMP. It signifies all truths and goods of the church, 862.

CANDLE. See *Candlestick.*

CANDLESTICK. It signifies the church as to enlightenment from the Lord through the Word, 43, 75. In particular it signifies intelligence and faith, 493. The seven candlesticks signify the New Church in heaven and earth, 66. The seven lamps signify the same, 237. Lamps and candles signify intelligence, 408.

CAPTIVE, CAPTIVITY. Captivity signifies spiritual captivity, a leading away from truths and goods, and detention in falsities and evils, 501. The bound and in prison signify the same as captives, 591, 884. See *Bound.*

CATHOLICS. See *Roman Catholics.*

CHAIN. To have a chain in the hand signifies the endeavor from the power of binding and loosing, 840.

CHALICE. See *Cup.*

CHARIOT. A chariot signifies doctrine of the church, 437. A coach signifies nearly the same, 781.

CHARITY. For good of charity and life, see *Works.* For mutual love, 353. see *Love.* Faith exists from charity, and is the form of charity, like speech and sound, 655, 875. The quality of the man of the church, if he gives charity precedence; and his quality, if he gives faith precedence, 655. Charity and faith are nothing unless they are in works, and so they exist and subsist, 875. Charity and faith also exist in works while they are in will or endeavor, 875. Comparison between charity and faith, and heat and light, from which may be seen the nature of faith united with charity, and of faith separated from charity, 875. Charity consists in performing the commandments of the Decalogue, shown from Paul, 356. A dispute among those who make faith primitive, and spiritual, and heavenly, 386, 655. The neighbor is not to be thought of from person, but from his quality, 611. A dispute concerning faith alone was heard at a distance like gnashing of teeth, and a dispute concerning charity like a beating noise, 386.

CHASTEN TO, and TO REBUKE. They signify to tempt, 215.

CHERUBIM. The four animals in and round the throne, were cherubim, and signify the Word in its literal sense, and guards, lest the interior senses, should be hurt, 239, 275, 296, 314. The first chapter of Ezekiel concerning the cherubim explained, 230. Seraphim signify doctrine from the Word, 245.

CHRIST. Christ is the Messiah, 520. Christ or the Messiah is the Son of God, 520. By Christ is meant the Divine Humanity of the Lord, 520; see *Lord.* By Christ is meant Divine truth, and by false Christs are meant Divine truths falsified, 595.

CHURCH. For the doctrine of the Reformed concerning the church see what

is premised, IX. The church appears before the Lord as a man, beautiful or deformed according to its doctrine and life, 601. The church becomes more perfect, as the things of which it consists are disposed in their order, 66, 73. Every church commences from goods of life and terminates in faith alone, 82. The church in time decreases, receding from the good of love and truths of faith, even until evil is supposed to be good, and falsehood truth, 658. The angels of heaven lament when the church on earth is destroyed, and pray the Lord that it may be brought to an end, which is effected by the final judgment, 645. The church on earth is the foundation of heaven, 645. At the end of the present church there exist such inversion and affliction, as can never be exceeded, 711. The church on earth will be as the church is in heaven, because they are joined like internal and external with man, 533. The church on earth, like heaven, is distinguished into three degrees; hence they who are in the church are in the externals, internals, and inmosts thereof, 744. They who are in externals are said to be the called; they who are in the internals, chosen; and they who are in inmosts, faithful, 744. The doctrine of truth constitutes the church, and life conformable constitutes religion, 923. Where life is not conformable to doctrine, there is neither religion nor church, 923. At this day there is no church in the Christian world, neither among the Roman Catholics, nor Reformed, 263, 675. There is no church among the Roman Catholics, but a religion, because they do not approach the Lord, nor read the Word, and they invoke the dead, 718. The church of the Lord as to doctrine is represented as a city, and an espoused virgin, 881. By the seven churches are meant all who are of the church in the Christian world, and every one according to reception, 10, 41, 60. In the Word of both Testaments a new church is predicted, which shall acknowledge the Lord only, and this prediction has not been fulfilled until this day, 478. This New Church, as it will acknowledge the Lord only, is called the bride and the wife of the Lord, 533. This New Church is meant in the Apocalypse by the New Jerusalem, 880, 881. All things pertaining to the New Church will originate in the good of love, 907, 908, 912, 917. All who are in truths originating in good are received into the New Church, because they love the light thereof; and the rest cannot bear that light, 922. This New Church is successively formed and increases; the reason is, that falsities are first to be rejected, and a new heaven formed, which will act in unity with it, 547. This New Church cannot be established before what is meant by the dragon, the beast, and the false prophet, are removed, 473. This New Church will consist of such as approach the Lord only, and perform repentance from evil works, 69–72. The two essentials of the New Church are, acknowledgment of the Lord, that He is the God of heaven and earth, and that His Humanity is Divine: the other, life conformable to the precepts of the Decalogue; and these two are conjoined, like the two tables of the Decalogue, and like love to God and love toward our neighbor, 490, 903. They who desire to destroy these two essentials of the New Church will perish, 404. They cannot receive any truth from heaven, 406. They falsify the Word, 497. They plunge into all evils and falsities, 498. They who acknowledge faith alone will reject these two essentials, 500, 501. These two essentials of the New Church are in opposition to the two essentials of the old church, 500, 537.

CITY. A city signifies the doctrine of the church, 104, 712, 861, 881. The church is described as a city, 896. Jerusalem as a city, signifies the New Church of the Lord, as to doctrine, 879, 912. The cities of the nations signify heretical doctrines, 712.

CLEFT. See *Rock*.

CLOAK. See *Garment*.

CLOUDS. Clouds signify Divine truth in ultimates, the Word in its literal sense, 24, 466, 642, 820. White clouds signify the Word in the literal sense translucent by its spiritual sense, 642. By the Lord's saying He will come in the clouds of heaven with glory, is signified His advent in the Word, and a revelation of its spiritual sense from Him for the use of the New Church which will then be established, 24, 642, 820.

CLUSTER. See *Grapes*.

COLOR. White and red are fundamental colors in heaven, because white is from the light of the sun and red is from the fire of the sun, 231, 915; see *White* and *Red*. Those two colors are changed into other colors by shade, which in heaven is ignorance, 915. Satanic black which is opposite to white, and diabolic black, which is opposite to red, 231, 232.

COMPANION. What is signified by companion and brother, 32.

COMPARISON. Comparisons in the Word are from correspondences, 334.

CONCEPTION. See *Birth*.

CONFESSION. Of repentance and confession among the Reformed, see what is premised, IV.

CONFIRMATION. There is a false light from confirmation, and it appears to those who are in falsities as light, but it is the light of infatuation, which is such that it is converted into darkness on the flowing-

in of light from heaven, and the sight of their eyes is like that of owls and bats, 566, 695. They who have confirmed themselves in falsities are not willing to understand truth, and it appears as if they could not, 765.

CONSUMMATION. The consummation of the age signifies the end of the church, which takes place when there no longer remains any good of life or truth of doctrine in the church, 658. Consummation in the Word is also called devastation and decision, 658. Consummation is effected by the deprivation of goods and truths, which being taken away man enters into the evils and falses which he inwardly cherished, 676. What is meant by the words of the Lord in Matthew, that He would remain until the consummation of the age, 750.

CONTAINER, CONTAINED. The container signifies the same with the thing contained, 406, 672. See *Vessel*.

CONVERSION. Angels and good men as to the spirit continually turn themselves to the Lord as a sun, and thus they have the Lord continually before their face, and this whichever way they turn; devils continually turn themselves from the Lord, 380, 938.

COPPER. See *Brass*.

CORNER. The four corners signify the four quarters of the spiritual world, 342. Hence the four corners of the earth signify the universal heaven, 342. The corner-stone signifies the foundation, 342.

CORRESPONDENCE. The correspondence between the natural and the spiritual, 1.

COSTLINESS. Costliness signifies the holy things of the church, 789.

COTTON. See *Linen*.

COVENANT. Covenant signifies conjunction, 529.

COURT. The court of the temple signifies the external heaven, and heaven in ultimates, also the church on earth, 487. The two courts of the temple, 487.

CREATE, TO. It signifies to reform and regenerate, 254, 475.

CREATURE. Creatures signify all who can be created, that is, reformed, 405. What is signified by creatures of the earth, air, and sea, 405. See *Beasts*, *Fowls*, and *Fishes*.

CROSS. The cross signifies temptations. 630. To crucify signifies many things, principally to deny the Lord to be the Son of God, 504.

CROWN. Crown signifies wisdom, 189, 252. A crown signifies an ensign of warfare and victory, 300. Hence a crown was an ensign of victory to martyrs, because they had conquered in temptations, 103.

CRUCIFY, TO. See *Cross*.

CRYING, or A CRY. Crying or a cry is spoken of grief and fear of falses from hell, and thence of damnation, 885. It is spoken of every affection from the heart. 885.

CUNNING. See *Guile*.

CUP. A cup, chalice, platter, vial, signify the same as the things contained; if wine is in them, they signify truth or falsity, 672. A bottle or pitcher signifies the same, 672. Vials full of the wrath of God signify the evils and falsities in the church, 673. To pour out the vials upon the earth and sea, signifies influx into the church, 676, 677, 680.

CURSED THING. A cursed thing signifies evil, which separates the Lord from man, 937.

CUSTODY. See *Bound* and *Captive*.

DARKNESS. Darkness and thick darkness signify falsities, 110, 695. They also signify ignorance, 110. Darkness signifies falsities either from ignorance, or falsities of religion, or evils of life, 413.

DAVID. By David is meant the Lord as to Divine truth, 174, 266.

DAUGHTER. See *Son*.

DAY. Day and night signify at all times and in every state, 637. Day and night signify the spiritual truth, and natural truth of the Word, 414. The great day of Jehovah signifies the coming of the Lord, and the establishment of a new church, 704, 707. Day signifies the end of the former church, 707.

DEATH, DEAD. Death signifies various things; extinction of natural life; extinction of spiritual life, which is damnation; extinction of desires, which is the crucifixion of the flesh, and thus renewal of life; resurrection; rejection by the world; the devil and hell, and hence evil of the will, 866. Death signifies extinction of spiritual life, and hell, damnation, 321. The first death signifies departure out of the world, and the second death damnation, 106, 853, 873, 894. The first death is not mentioned in the Apocalypse, 853. Death also signifies the life of self-love, because this extinguishes spiritual life, 323. The dead signifies the same as death, 856. The dead signify dead out of the world, 525, 868, 869. The dead signify those who are in natural without spiritual life, 159. The dead signify those who have no spiritual life, 525. The dead signify those who are interiorly devils, 870, 872. The dead signify those who have crucified the flesh, and have suffered temptations, 630. The dead signify those who are rejected by the evil, 847, 850, 866. Dead, in speaking of the Lord, signifies to be neglected, and His Humanity not acknowledged as Divine, 59, 93, 269. Dead worship, see *Worship*.

DECALOGUE. The precepts of the Decalogue were promulgated by Jehovah,

and were not only precepts of society, but of religion, 529. The precepts are in every religion, and man should live according to them from religion, 272. Wonderful things concerning the Decalogue and the ark from the Word, and hence it may be seen that the Decalogue is most holy, 529. The first step to reformation, is to live according to the commandments of the Decalogue, 628. Through a life conformable to the precepts conjunction is effected with the Lord, 490. The second table is the universal doctrine of repentance, 531, 461. The Decalogue called the testimony, 490, 669. The second table is a blank to those who are in faith alone, 461. An answer from heaven to those who believed and asserted, that by the works of the law, from whose damnation through faith they are exempt, are understood the works of the Decalogue, 578. The temple of the tabernacle of the testimony signifies where the Lord is in His holiness in the Word, and in the law, which is the Decalogue, 669.

DEGREE. Three degrees of love and wisdom or of goodness and truth in the Lord, who is infinite, called celestial, spiritual, and natural, and hence three degrees in the heavens, and also in man from creation, 774. The church is distinguished into those three degrees, 774. See *Church*.

DEMON. Demons and devils signify lusts from love of the world, and such as are in those lusts become demons after death, 458. They signify cupidities of falsifying truths, 703, 756. They become demons of the worst kind who were in the lust of exercising dominion from love of self over holy things, 756.

DEN. They who had been in evil loves are in hell in dens, and hence dens signify evil loves, 338.

DESERT. See *Wilderness*.

DESTROYER. PERDITION. Abaddon and Apollyon signify destroyer and perdition; and the destruction of the church, by total falsification of the Word, 440.

DEVASTATION. See *Consummation*.

DEVIL. The hell where they are who are in evils as to life, properly in self-love, is called the Devil, because all who are there are called devils; and the hell where they are who are in falsities as to doctrine, properly in the pride of their own intelligence, is called Satan, because all who are there are called Satans, 97, 550, 841. 856, 153. The depths of Satan signify the interiors of faith separated from charity, 143. The throne of Satan signifies where there are falsities, and hence spiritual darkness, 110. In every religion it is known that there is a God from whom proceeds good, and that there is a devil from whom proceeds evil, and that therefore good is to be done and evil shunned, 272, 675.

DIADEM. See *Stone, Precious Stone*.

DOCTRINE. Worship is according to doctrine, 777, 778.

DOG. Dogs signify corporeal appetite, principally the pleasure of eating and drinking, 952.

DOOR. Gates signify knowledges of what is true and good out of the Word, by which man is introduced into the church, consequently introducing truths, 899, 901, 916. There are doors in the spiritual world, which are opened and shut to those who ascend to heaven, and therefore they signify admission, 176, 177. The Lord alone opens and shuts the doors, 177. Doors signify admission and introduction, 217. The Lord is the door by which man is to enter, 916.

DOUBLE, and TO DOUBLE. They signify to be done according to quantity and quality, 762.

DRAGON. The dragon signifies those who make God three, and the Lord two, and who separate charity and faith, and make the latter competent to salvation and not the former, 537. Dragon signifies the devastation of the church, 537. They who are meant by the dragon will persecute the New Church of the Lord, and, as far as possible, will seduce them, 884. The reason the dragon is called the old serpent, the devil, and satan, 841, 856. What is signified by the dragon being bound one thousand years, 842. The sports of the dragon, and the obsession of a city by them, 655.

DRINK-OFFERING, or LIBATION. See *Wine*.

DRUNKENNESS. To be made drunk with the wine of whoredom or of Babylon, also simply to be made drunk, signifies to be infatuated or insane with regard to spiritual things, 721.

DUST. Dust signifies what is damned, 778. To cast dust on the head signifies interior grief and mourning on account of damnation, 778.

DWELL, TO. To dwell is spoken of good, 380. To dwell and cohabit signifies conjunction proceeding from love, 883. By the Lord's being said to dwell with them is signified that He is in them, and they in Him, consequently conjunction, 883.

EAGLE. Flying eagles signify knowledge and understanding, 244; also understanding perverted, from knowledge of what is false, 244.

EAR. See *To Hear*.

EARTH. The earth signifies the church, 285, 902. The earth signifies the church among those who are in its internals and are called clergy, and the sea, the church among those who are in its externals, and are called laity, 398, 402, 470, 567, 504, 677, 680; see *Sea*. The earth also signifies damnation, which takes place with

them among whom the church is perverted, 285. In the spiritual world there are earths as in the natural world; but the latter are from a natural, the former from a spiritual origin, 260, 331, 865. The heavens are expanses, and in each expanse the earth is under the feet, 260. Who are meant by those under the earth, 260. The lower earth, see *Spiritual World*. That earths in the spiritual world are changed according to the evils and falsities of those who dwell upon them, and that earthquakes happen, 331, 515. Hence earthquakes signify changes of the state of the church, 331, 396. A great earthquake, such as was not before, signifies overturning of all things of the church, 711.

EARTHQUAKE. See *Earth*.

EAT, TO. It signifies to appropriate, 89. What is signified by eating the flesh of another, 748. See *Flesh*.

EGYPT. Egypt signifies the natural man in conjunction with the spiritual, and the affection of truth, 503. Egypt, in the opposite sense, signifies the natural man separated from the spiritual, and insanity in spiritual things, 503. Because the Egyptians cultivated the science of correspondences, whence came their hieroglyphics, which science they turned into magic, and made idolatrous, 503, The miracles in Egypt, 503. All things signified the falsities and evils of the church, 339.

ELDER. The four-and-twenty elders signify all the truths and goods of the church in heaven and in earth, 233, 251. They signify the heavens, 521. In particular, the higher heavens, 275, 808.

ELECTION. By the chosen or elect are meant they who are with the Lord, who are not elected by predestination, 744. Who are meant by the called, the chosen, and the faithful, 744. See *Church*.

ELIJAH and ELISHA. Elijah and Elisha represented the Lord as to the Word, 298, 437.

EMPTY. Man is said to be empty when there is nothing in him but falsities and evils, 160.

ENCHANTMENT. To enchant is to persuade what is false and to destroy truth. 462, 655, 892. Enchantment is not only persuasion of what is false, and destruction of the truth, but it is also persuasion of what is true, and a destruction of what is false, 462. Enchantments were in use formerly, and were performed three ways, 462.

ENDURANCE. That endurance signifies zeal and labor, 120. The word of endurance signifies spiritual combat, which is temptation, 185.

ENGLISH. Conversation of certain Englishmen with two angels concerning the understanding of man in spiritual things, God, the Immortality of the Soul, Regeneration, Baptism, and the Holy Supper, 224. The English clergy ascending into a society of the higher heavens, and their discourse on a certain time with their king, about the Lord and charity; and after their descent, their discourse with others of the clergy about unanimity, 341. A paper sent down from heaven to a society of English, and sent back by two bishops there; and discourse afterward with those bishops concerning the church and religion at this day, 675. The tracts published in London concerning the New Jerusalem, reprobated by the English bishops; and the dominion which they affect. 716.

EPHESUS. By the church of Ephesus are meant they who primarily respect truths of doctrine, and not goods of life, 73.

EPHRAIM. See *Manasses*.

EVENING. Evening signifies the last time of the old church; and morning, the first time of the New Church, 151. The Lord instituted the Holy Supper, because the evening, in which the supper took place, signifies the last time and state of the church, 219, 816.

EVIL. Evil is the devil, 890. There is evil of falsity and falsity of evil, 370, 382. They who confirm evil in themselves perish, 872. The evil which appears to man, contains innumerable lusts in simultaneous order, 678. See *Repentance*. Evil is attributed to the Lord, and this is from appearance, 494, 498, 714. After death, goods and truths are taken away from the evil, and evils and falsities from the good, 948.

EUPHRATES. It signifies rational things bordering upon the spiritual things of the church, 444. It signifies interior reasonings, 690. It signifies reasonings full of falsities, and hence insanities, 444.

EXTERNAL. The ultimate is the continent of all things prior, 438, at the end. All spiritual power consists in truths in ultimates, 148. What is in the inmosts is in all things around, 933. The church in the heavens and the church on earth make one, like the internal and external in man, 486.

EXTREME. In the ultimates or extremes is the simultaneous order of the successives, 678. See *Order*.

EYE. Eye signifies the understanding, 25, 48. Eye, in speaking of the Lord, signifies Divine wisdom, Omniscience, and Providence, 48, 240, 271. What is signified by the eyes of the cherubim, 240, 246.

EYE-SALVE. It signifies a medicine whereby the understanding is healed, 214.

FACE. What is signified by seeing the face of the Lord, 938. To see the face of

Jehovah or the Lord signifies to know and acknowledge what He is, as to His Divine attributes, beside other things, 930. No one can see the Lord, as He is in Himself, and live, 930. The face of the Lord, in an opposite sense, signifies anger and aversion, because a bad man is angry, and turns himself away, 939. Face, in speaking of the devil, signifies artfulness, 562.

FAITH. Faith is truth, 111, 120. The conjunction of faith and charity, 417. Faith is from charity, and it is the form of charity, like speech and sound, 655, 875. A comparison of charity and faith with heat and light, from which may be seen what faith is separated from charity, and what faith is conjoined with charity, 875. The quality of faith from charity described, 451. Charity and faith are not any thing, unless they exist in works, and in works they exist and subsist, 875. Charity and faith in man are inwardly in act, consequently in works, when they are in the will, because they are then in the endeavor, 875.

A general idea of faith concerning the Lord, and salvation from Him, 67. They who believe in the Lord have eternal life and are saved, 60, 553. The acknowledgment of the Lord and faith cause presence; but affection and love, conjunction, 937. Paul and James agree in this, that the doers of the law are justified by God, 828, 417.

For the doctrine of the Reformed concerning justification by faith and good works, see what is premised, II. The Reformed establish their doctrine on a single assertion of Paul, falsely understood, 417, 750. All who belong to the church in the Christian world agree in this point, that man is justified without the works of the law, 391. Faith alone at this day constitutes the universal theology, and not charity, 133. How they defend their doctrine, by various reasonings, 838. Throughout the Christian world all acknowledge faith alone as the only means of salvation, though in other things they disagree, 484. Faith alone is confirmed various ways, principally the faith of the clergy, but not so that of the laity, 426, 461, 677. Faith alone is easily received, the reason thereof, 539. There are three degrees of reception of faith alone: 1, to acknowledge it; 2, to confirm it in one's self; 3, to live according to it; there are some who are in the first and second degree and not in the third, and they who are in the third are damned; the quality of these described, 634. Faith alone is faith separated from charity, 388. Concerning those who, in theological matters, know nothing, except that faith alone is all, and their habitation and lot, from experience, 456. The learned have attributed all salvation to faith, and nothing to charity; the reason is, that they have attributed every thing to knowledge, and nothing to affection, because the former appears before the sight, whereas the latter does not appear, but faith proceeds from thought, and charity from affection, 908. Faith proceeds from thought, and charity from affection, 655. That tenet ought to be shunned, that a man is justified, that is, saved by faith alone without the works of the law, 838.

Various reasonings, by which they establish that faith alone is the only means of salvation, 449. In the southern quarter are they who only acknowledge faith alone and the customary worship as means of salvation, and live as they like, concerning whom from experience, 442. Many of their visionary notions enumerated who confirm themselves in faith alone, 451. The interiors of faith, separated from charity, are the depths of Satan, 143. They are spectres, 675. See *English*. They seduce, and consequently are dangerous, 144. Concerning those who separate faith entirely from charity, pretending that God, by virtue of faith, operates inwardly, even to the proper will of man, and it there turns itself about on the left side, and thus the interiors of man's mind are intended for God, and the exteriors for man, hence that God pays no regard to any thing which relates to man; these were seen as turtles with two heads, 463. The interior reasonings of those who are in faith alone, must first be detected and removed, otherwise the truths of faith of the New Church, which is the New Jerusalem, cannot be received; hence they are treated of in the Apocalypse, 483, 700. That they who have confirmed themselves in faith alone, cannot receive the two essentials of the New Church, which are the acknowledgment that the Lord is the God of heaven and earth, and a life according to the precepts of the Decalogue; they reject them for three reasons, 500. They who have confirmed themselves in the falsities of that faith, can with difficulty recede from them, because they are kept shackled by the dragonists in the world of spirits, with whom they are in society, 563. They who are in faith alone, and pray from the form of their faith, cannot but make God three and the Lord two; because they pray to God the Father, that He would have mercy for the sake of the Son, and send the Holy Ghost, 537, 611.

They who have confirmed in themselves faith alone, have so far shut up their understanding, as no longer to see any truth in the Word, 421. They who have confirmed in themselves faith alone,

have no truth from the Word, but what is falsified, hence there is no church among them, nor any religion, 541, 675. The doctrine of faith at this day is contrary to the Word, and it falsifies the whole Word, 136, 404, 570. They who from confirmation are in faith alone, know the truths from the Word, which are enumerated, but they have falsified all, as was made evident by a paper, on which those truths were written, which was placed on a table illuminated by direct influx of light from heaven, also by touching the Word, which lay on another table, 566. A leader in the doctrine of faith alone who touched the Word placed on a table, and was thrown into a corner of the room, and became as it were dead, 566. The adultery of the son with the mother corresponds with the falsification of the truths of the Word by faith alone, and this is represented by the adultery of Reuben with Bilhah his father's concubine, 134.

They who, from confirmation, are in faith alone, are in the light of infatuation, which corresponds to the light which owls and bats see by, which light is darkness, 566. Evil of life follows from the falsities of that faith, 698. It is of the Divine Providence of the Lord, that they who have confirmed themselves in faith alone falsify truths, lest if they knew holy truths, they should profane them, 686, 688. Three hundred who had confirmed in themselves faith alone, and ascended into heaven, and in their descent were seen like dead horses; because a living horse signifies the understanding of the Word, and a dead horse the understanding of the Word destroyed, 611. How the dragon spirits heal the wounds made by this tenet, that the works of the law are not necessary to salvation, which, nevertheless does not accord with the Word, 576–578. They who asserted, that by the works of the law are meant the works of the law of the Decalogue; what reply was made to them from heaven, 578. A pit of the abyss described where they are who have confirmed faith alone, 421, 442.

Concerning this tenet of their faith, that God the Father withdrew His grace and favor from the human race, and therefore reconciliation and satisfaction were necessary, but this is contrary both to Scripture and reason, 484. The act of justification by faith alone, that they make themselves as to that act like a statue of salt, or Lot's wife, 484. The state of justification by faith alone, and the mysteries of it, that the goods of charity done by man contribute nothing to salvation, and that hence it follows, that in such case there is no religion, 484. Those who make faith alone the only means of salvation, and they who make charity the only means, also a syncretist, 386. A disquisition among certain spirits, whether faith is spiritual and not charity, or whether charity is spiritual and hence faith, 386. A disquisition concerning faith and charity, the quality of charity, if to faith is assigned the first place, and the quality of faith, if to charity is assigned the first place; in this latter state, faith is spiritual from charity, in the former, faith is natural and charity also compared with a mountebank walking on his hands, 655. The great city, which is spiritually called Sodom and Egypt, is where they are who acknowledge faith alone as the only means of salvation; the mockery of charity, and a plenary justification of man from sins by faith alone, 531. The pastimes of the dragon in an amphitheatre, that by phantasies they introduced sheep and lambs, and afterward lions and tigers, which tore them to pieces, 655. The dragon spirits, who were desirous to take by stratagem a certain city, where charity reigned, asserting, that they also professed faith and charity, only with this difference, that they assign to faith the first place, and to charity the second; but in vain; 655. The dragonists afterwards laid siege to that city, but were consumed by fire from heaven, 655. A disquisition in a council concerning justifying faith without the works of the law, and the conclusion therein, that faith produces good works, as a tree produces fruit; also an inquiry, whether it is so believed at this day by those who have confirmed themselves in faith alone, and it was perceived to be quite the reverse, 417. From this conclusion the conjunction of faith with charity has not been found, 417. A temple or place of worship, in which was seen a representative image of faith separated from charity, described as to its quality, and that it was afterward destroyed, and in the place thereof was seen the tabernacle, the temple, and the Lord, 936. The lot of those who have confirmed themselves in faith alone; in the spiritual world they are led to build, but what they build by day falls down by night, and that afterwards they are let into hell, 153. Their lot and destruction, 531.

They who have confirmed in themselves faith alone believe themselves to be wise, when nevertheless they are the foolish virgins, 433. They who, from confirmations, are in faith alone, believe that the doctrine is so fortified, that it cannot be impugned, 581. They who have confirmed themselves in faith alone, are inveterate enemies against those who oppose that faith, but especially when they feel among them the sphere of the Lord, 603. They who are in faith alone do not

think about repentance, 450, 531. The Decalogue to them is a blank table, 461. They who think themselves free under faith, and not bondmen under the law, are bondmen, 578. They who are in faith alone do not reflect, neither are willing to reflect, upon evils of life in themselves, 531, 710. The tenet concerning faith alone is damnable, 838. They are the goats, 417, 838. The church commences from charity, and ends in faith alone, 82. They who are in faith alone, will and teach that the understanding is to be kept in subjection to their faith; but this tenet is hurtful, 224, 564, 575. The understanding is to be kept in subjection to faith, or what the church teaches is to be blindly believed, is retained from the Roman Catholic religion, which declares this tenet, 914. Thereby the way of light from the Lord is obstructed, so that man can no longer be enlightened, 914.

FAITHFUL. Faithful signifies those who are in faith in the Lord, and those who are in the inmosts of the church, 744, 821. See *Church*.

FALSE PROPHET. See *Prophet*.

FALSITY. Falsities are darkness and thick darkness, 110. There is evil of falsity, and falsity of evil, 379, 382. There is falsity from evil, and falsity not from evil, and falsity not from evil appears before the Lord as truth, but under different colors, 625. Goodness and falsity together, 97. The light of the confirmation of what is false, together with its quality, 566, 695. See *Confirmation*.

FAMINE. See *Hunger*.

FAT, FATNESS. Fat things signify celestial goods and the affections thereof, and the delights of those affections, 782.

FATHER. Father signifies good; and in speaking of the Lord, Divine good in Him, 170, 613. The Lord by Father meant the Divinity in Him, 150, 170. God and the Father, also God and Jehovah, signify the Lord with respect to Divine truth, and Divine good, 21. The Lord, as to His Divinity, as well as to His Divine Human, is called the Father, 21, 613, 839. The kingdom of the Father comes, and the will of the Father is done as in heaven, so on earth, when the Lord is immediately approached, 839. See also the *Lord*.

FEAR, TO FEAR. The fear of God, and to fear God, signify the love of God, and to love God, especially a fear and to fear to do any thing against Him, that is, against His precepts, as this fear is in all love, 527, 628. What holy fear is, 56. What is introduced from fear does not remain, 164. The fearful, and to fear, signify to be in no faith, 891. Fear signifies a fear of hell and of torments there, with the wicked, 527.

FEED, TO, and PASTOR. To feed signifies to teach, and pastor or feeder, one that teaches, 383.

FIG-TREE. A fig-tree signifies natural good, 334, 875.

FILTHY. See *Unclean*.

FIRE. Fire signifies Divine love, 468. In the spiritual world love appears at a distance as fire, 422. Therefore fire upon the altar of burnt-offering signifies Divine celestial love, and for that reason it was commanded that it should burn constantly and that fire should be taken therefrom in the censer, and they should make incense, 305. Fire, in an opposite sense, signifies infernal love, 422, 404. Fire and sulphur signify infernal love and lusts from that love, 452, 453. Fire signifies hatred, 655, 766. What is signified by hail mingled with fire, 309. See *Hail*. It is attributed to Jehovah, that He consumes with fire, 404. Truth is testified by fire from heaven, 590. A consuming fire from heaven was a testification that they were in evils and falsities, 599; and that they were in the lust of infernal love, 863. To be burnt with fire signifies the punishment of the profanation of what is holy, 748, 766.

FIRST-BEGOTTEN. The Lord is called the first-begotten from the dead, which signifies that in His humanity He is Divine good united to Divine truth, 17. First-begotten is spoken of the church; and that is the first-begotten, which from love of the will, through faith of the understanding, first exists in act, 17. The church then first exists with man when the truth of doctrine conceived in the internal man is born in the external, 17.

FIRST-FRUITS. First-fruits signify what first springs up, and afterward grows; and because in the first is contained all which follows in power, hence the first-fruits were holy, 623. First-fruits signify what belongs to the church, 623.

FISH. Fishes signify sensual affections, the ultimate affections of the natural man, 290. Fishes also signify those who are in common truths, which are ultimates of the natural man, 405. Fishes also signify those who are in external falsities, 405.

FIVE. It signifies something and little, 427.

FLESH. It signifies the good of the Word and the church, 832. Flesh signifies the self of man, 748. To eat the flesh of another signifies to destroy his selfhood, 748.

FLOOD. See *River*.

FLY, TO. To fly signifies to perceive and instruct, and in speaking of the Lord signifies to provide, 244, 245, 561, 831. See *Wing*.

FOOD. They who are in the spiritual world are nourished by food; but food there is spiritual, 152.

FOOT. Feet signify what is natural, and in speaking of the Lord, the Divine natural, 468. To set the right foot on the

sea, and the left on the earth, signifies that the Lord has the universal church under His intuition and dominion, as well those therein who are in its externals, as those who are in its internals, 470. The footstool of the Lord signifies the church on the earths, 49, 470. To stand upon the feet signifies to be reformed as to the natural man, 510.

FOREHEAD. It signifies love, both good and evil, 347. The Lord looks at angels in the forehead, and the angels look at the Lord through the eyes, because they look from the understanding of truth; hence proceeds conjunction, 380. To set a seal upon the foreheads signifies to distinguish one from another, according to the love, 347. Written on the forehead signifies inherent in the love, 729. Name written on the forehead signifies acknowledgment from love and faith, 613.

FORTY-TWO. Forty-two months signify complete to the end, when the New Church begins, 489, 583.

FOUNDATION, TO LAY A FOUNDATION. The foundation of the world signifies the establishment of the church, 489. The foundations of the wall of the city New Jerusalem, and in general the foundations of the earth, signify doctrinals of the church, 902, 903, 914. The twelve foundations of the wall of the city New Jerusalem, which were of twelve precious stones, signify all of the doctrine of the New Church from the literal sense of the Word 915.

FOUNTAIN. Fountain and fountains signify the Lord and the Word, 484, 683.

FOUR. Four has relation to goods, and three to truths; and hence four signifies good and the conjunction of good and truth, 322. A fourth part signifies all good, 322. What is signified by the four angels, 342. See *Angel*. What is signified by the four winds, 343. See *Wind*.

FOUR-SQUARE. It signifies what is just, 905.

FOWL or BIRD. Beasts, birds, and fishes signify affections, perceptions, and thoughts, both in the good and evil sense, 405, 831. See *Beast* and *Fish*. Birds signify such things as relate to understanding and thought, and hence in both senses to counsels, 757. Birds signify falsities from hell, also the infernal genii, who are in these falsities, 837.

FRANCE. Prophecies concerning the church in the kingdom of France, 740–744. It dissents from the Roman Catholic religion, and in many things it coheres with that religion in externals, but not so much in internals, 740. They do not acknowledge the pope as head of the church, like a head which governs a body, but as highest in rank, 742. They acknowledge the Word as holy, according to which we must live; also, that Divine power does not belong to man, 741, 742. It is owing to the Lord's Divine Providence, that they have not yet proceeded farther, lest truths and falsities might be commixed, 741. The Lord will convince them by the Word, that He is to be approached as to His Human, because it is Divine, 743, 744.

FRANKINCENSE, CENSER. See *Incense*.

FREE WILL. For the doctrine of the Reformed concerning free will, see what is premised, IX. Free men and bondmen signify those who know and understand from themselves, and those who know and understand from others, 337, 604, 832.

FROG. Frogs signify reasonings from cupidities, because they croak, and are prurient, 702.

FRUIT. Fruits signify goods of love and charity, which are good works, 934.

FULL. Full is spoken of man, in whom are truths and goods, and empty in whom are falsities and evils, 160.

FURLONG. Furlongs signify the same as ways, 654. They also signify the same as measures, 907.

FURNACE. A furnace is put for its fire, 422. The smoke of a furnace signifies falsities of desires from evil loves, 422.

GABRIEL. The angel Gabriel signifies societies of heaven where it is taught that Jehovah came into the world, and that His Human is the Son of God, 548, 564, 707. See *Angel*.

GAD. The tribe of Gad signifies in the highest sense omnipotence, in the spiritual sense good of life and uses, and in the natural sense works, 352.

GALL. See *Wormwood*.

GARDEN. A garden signifies the wisdom and intelligence of the man of the church, 90. Illustrated by gardens and paradises in the spiritual world, where they are who are in wisdom and intelligence, 90, 875.

GARMENT or VESTURE. Garments signify truths, because truths invest good, 45, 166, 212. Garments in speaking of the Lord, signifies truths of the Word, 166. The Lord's vesture signifies the Word as to Divine truth, 825, 830. To be clothed and arrayed in garments, signifies to be in truths, and presented in truths, 671, 814; also to be conjoined with societies of heaven, which are in truths, 328, 367. Mantles, robes, and cloaks signify truths in common, 328, 367, 378; also religious principles, 378, 370. What is signified by a garment down to the foot, in speaking of the Lord, 45. A vesture stained with blood, in speaking of the Lord, signifies violence offered to the Word, 825.

GATE. See *Door*.

GATHER THE VINTAGE, TO. See *Vineyard*.

GIFT. To send gifts is to be associated through love and friendship, 508.

GIRDLE. A girdle or zone signifies a band conjoining truths and goods of the church, 46, 671.

GLADNESS. See *Joy*.

GLOBE. By globe is signified the church, as by earth, 551.

GLORY. Glory has relation to Divine truth, and honor to Divine good, 249, 921, 923. Glory has relation to Divine truth, and it signifies Divine truth, 629. It also relates to Divine wisdom and majesty, 22. In proportion as the angels are in Divine truths, they are in the splendor of glory, 629. The glory of the Lord signifies the Word in its light, 897. To give the Lord glory and honor signifies to ascribe to Him all truth and good, 249. To give the Lord glory signifies to acknowledge that all Divine truth is from Him, 629. Glory from pride is in them who are in the love of self, and glory not from pride is in them who are in the love of uses; this latter glory is from spiritual light, but the former from natural light, 940.

GOATS. They who are in faith alone are meant by goats, 838. A herd of goats and a flock of sheep, and a council, in which this passage from Paul was deliberated upon, that man is justified by faith without the works of the law, 417.

GOD. See the *Lord*.

GOG. Gog and Magog signify those who are in external natural, and not in internal spiritual worship, 859, 860, 862, 863.

GOLD. Gold signifies the good of love, 913, 211, 917.

GOOD. See *Truth*. Concerning the goods of life, which are also of charity, see *Charity* and *Works*. The conjunction of good and truth, also the conjunction of evil and false, see *Marriage*. The good of love is formed by truths of wisdom, 912. Good is formed by truths, and a life conformable to them, 832. Spiritual good with man is according to truths, which become of the love of the will, 935. Truth is the form of good, because it proceeds from good, 907, 908. In thought good is not reflected upon, because it is not seen, but only felt; but truth is reflected upon, because this is seen, 908. Good is felt under a species of delight, and therefore it may be evil, 908. Man cannot do good from himself, which in itself is good, but from the Lord, 178. Goods and truths from the Lord are not appropriated to man, but they continually remain the Lord's with him, 854. After death goods and truths are taken away from the evil, and evils and falsities from the good, 948. Celestial good and truth, and spiritual good and truth, 726. See *Love* and *Truth*.

GOSPEL. The gospel signifies the coming of the Lord and His kingdom, and the New Church to be established by Him, and to declare or preach the gospel signifies to announce those things, 478, 553, 626.

GRACE. It is false that God the Father withdrew His grace, and therefore He is to be reconciled, 484.

GRAPES. Grapes and clusters of grapes signify the goods of charity, because they are the fruit of the vine, 649.

GRASS. It signifies that truth of the church which first springs up or is born with man, 401. So herbs of the field, 401. Green grass signifies that which is alive with man, and grass burnt up that which is dead with him, 401.

GRAVEN IMAGE. See *Idol*.

GREAT. Great in the Word relates to good, and high to truth, 337, 582, 656, 663, 896, 898. Small and great signify all in lesser or greater degree, 810, 527, 604, 832; also all of whatever quality, 866.

GREAT MEN. Great men signify those who are in good, and, in the opposite sense, those who are in evil, 337.

GREEN. Green grass signifies what is alive, 401. The natural sphere about the Lord appears green like the emerald, 232.

GUILE. A lie signifies false speaking, and guile signifies both from design, because guile or cunning proposes something to itself, 624.

HAIL. Hail signifies infernal falsity destroying good and truth, 390, 714. Hail mingled with fire signifies falsity from infernal love, 390. Of a talent weight signifies direful and atrocious falsities, 714.

HAIR. It signifies truth in the ultimates, the literal sense of the Word, 47.

HAND. Works of a man's hand signify things proper to man, which are evils and falsities; and works of the hands of God signify the things proper to Him, which are goods and truths, 457. Communication is produced by touch of the hand, and therefore the Lord touched many with His hand, whom He healed, 55.

HARP. Harps signify confessions of the Lord from spiritual good and truths, 276, 616. The sound of harps, and in general the sound of stringed instruments, correspond with spiritual affections, 702. See *Music*. Angels do not play upon harps, but their speech and confessions are so heard, 276, 616, 661.

HARVEST. It signifies the state of the church, and to put forth the sickle to the harvest signifies to make an end of the perverted church, and execute judgment, 643, 645. The Lord's parable of the reapers explained, 645, 647.

HEAD. It signifies wisdom from love, 823; also intelligence, 538. Head, when spoken of the Lord, signifies the Divine

love of the Divine wisdom, 47. Or insanity and folly, 538. It signifies imaginary and visionary notions, 451. The seven heads of the dragon signify insanity from truths falsified and profaned, 538. So the seven heads of the beast, rising out of the sea, 568, 576.

HEAR, TO. To bear signifies to perceive and obey, 87, 104, 118. Therefore the Lord said, He that hath an ear to hear, let him hear, 87.

HEART. Soul signifies the life of the understanding and faith, and heart the life of the will and love, 681. Heart signifies the good of love and charity, and the reins the truths of wisdom and faith, 140.

HEAT. Spiritual heat kindles the will, and produces love, 867. That heat after death discovers the affections of every one, 867. Spiritual light, with spiritual heat, then discovers the intentions and endeavors, 867. Comparison of charity and faith, with heat and light, 875.

HEAT OF THE SUN. The heat of the sun signifies lusts of evil, 382, 691, 692.

HEAVEN. The New Heaven was formed of such Christians as acknowledged the Divinity of the Lord in His Humanity, and His kingdom, and at the same time had repented of their evil works, Preface. This heaven is formed of those who lived after the Lord's coming, 612, 876. This heaven is also distinguished into three, 876. The higher and lower parts of this heaven, 661, 878. The one hundred and forty-four thousand sealed from every tribe constitute therein as it were the bead, and that great multitude, which could not be numbered, constitute as it were the body, 363. This heaven is meant by the New Heaven in John, 876. From this heaven will descend the New Church, which is the New Jerusalem, Preface. This New Heaven is distinct from the ancient heavens, and is under them, and they communicate by influx, Preface, and 612, 617, 876. The external heaven, which was before the last judgment, and is signified by the sea, after they were taken thence who were written in the book of life, was dissolved, 878. The first heaven, which passed away, of whom it was composed, 330. It was permitted those, who had lived in externals like Christians, but in internals were devils, to form to themselves by phantasies, in the world of spirits, as it were, heavens in abundance, 865, 877. These heavens are meant by the former heaven and earth, which passed away, 877. These imaginary heavens, before the judgment, were like dark clouds between the sun and the earth, consequently between the Lord and the men of the church, 804. Therefore these heavens were dispersed, 761, 804, 865. After the judgment, it was not allowed to form to themselves such heavens, but then every one was bound to the society to which he belonged, 791. Hence it appears, that by the heaven and earth which John saw perish, is not meant heaven and earth in the natural, but in the spiritual world, 876. The universal heaven is as one man, whose soul and life is the Lord, and hence the Lord is heaven, 5, 363, 882, 943. Therefore when the Lord speaks through heaven, He speaks as the soul does through the body, 882, 943. When the Lord speaks through heaven, the angels are ignorant thereof, as the viscera and muscles of the body are ignorant when man speaks and acts, and nevertheless they are in connection, 943. A voice out of heaven is from the Lord, 809. The heavens are expanses one above another, and everywhere there is earth under the feet, 260. Under the earth signifies those who are in the ultimate heaven, 260. The higher and lower heavens act as one by influx, 286. All the heavens acknowledge the Lord to be the God of heaven and earth, 811.

All the heavens are distinguished into two kingdoms, the celestial, and the spiritual, 387, 647, 725, 920. The celestial kingdom of the Lord is His priestly kingdom, and the spiritual kingdom is His royal kingdom, 854. The three heavens are three degrees of love and wisdom, which degrees are called celestial, spiritual, and natural, 49. All the heavens are distinguished into innumerable societies, and these are according to the varieties of affections, in general and particular, 364. The highest heaven is as it were in an ethereal atmosphere, the middle heaven as it were in an aerial atmosphere, and the lowest heaven as it were in a watery atmosphere, 878. In the spiritual world there are also atmospheres, but spiritual, 238, 878. The angels of the third heaven are in the good of love from the Lord to the Lord, and they have the truths of wisdom written in their life, and not in their memory; and they clearly see those truths inwardly in themselves, when they hear them: and they become angels of the third heaven who do good works, and adjoin thereto truths from the Word, 120, 121, 123, 920. The heavens exist from the Divine love through the Divine wisdom, 875. See *Love*. That happiness in heaven is according to the quality of the affection of good and truth, 782. That heaven is not to be thought of from place, but from love and wisdom, 611.

The church is as well in the heavens as on earth, 612. The church on earth is the foundation of heaven, 645. Heaven is like the internal of man, and the church on earth like his external, therefore heaven

is first prepared and formed by the Lord, and from it afterward the church, as the internal of man before his external, and the latter by the former, 486. When the church on earth is perverted, and no good remains in it, and consequently no truth proceeding from good, the angels of heaven lament, and supplicate for its end, consequently for the judgment, and for a new church in the room of the former, 645, 761. The angels of heaven are rejoiced that in the spiritual world the Babylonians are removed, and that thus the New Church is at hand, 790. Heaven and hell are quite distinct and opposite, because all things in the heavens are goods and truths, and in the hells are evils and falsities, 761.

How an angelic spirit, after he is prepared, ascends and enters heaven, 611. How an evil spirit, if he ascends into heaven is tormented, 611. A voice from heaven is variously heard below, either as the sound of waters, or as the sound of thunders, or as the sound of trumpets, or like the sound of harps, 661. A voice from the lowest heaven is heard sometimes as the noise of a crowded multitude, a voice from the middle heaven as the sound of many waters, and a voice from the highest heaven as thunder 811. The habitations of the angels according to quarters, toward the east, west, south, and north, 901. See *Quarters*.

HEIGHT. That height signifies the good and truth of the church in every degree, 907.

HELL. The hells are distinguished into two kingdoms, the diabolical and the satanic, 387. These hells are called the devil and satan, because all who are there are devils and satans, 387. The hell where they are who are in the loves of falsity and hence in the lusts of evil, 835. Hell consists of perpetual workhouses, 153. Death and hell signify those who in themselves are devils and satans, 870, 872. Death signifies extinction of spiritual life, and hell damnation, 321. The Lord governs heaven and also hell, because he who governs the one must necessarily govern the other, 62. The hell into which they come who have confirmed themselves in faith alone, both in doctrine and life, 153. The heavens and the hells are, with respect to situation, opposite, 761. The delights of the love of evil are turned into their opposite undelightfulness in hell, 763. Every one in hell is tormented by his love and its lusts, 864. The infernal genii greedily draw in lusts and inhale their sphere, 837. Before any one is let down into hell goods and truths are taken from him, which resided with him in the external man from the world, 676. From the evil in the world of spirits good and truths are taken away, that they may be in evils and falsities, and they are disposed into societies, which sink down into hell, 676. The more an evil spirit confirms himself in falsities and evils, the more he guards himself from the influx of heaven, and thus from being tormented, 330, 340.

HERB. See *Grass*.

HEREDITARY, INHERITANCE. No one has hereditary evil from Adam, but from parents, 776. They who are conjoined to the Lord are called heirs, 890.

HERESY. For various heresies, see what is premised at X.

HILL, 336. See *Mountain*.

HOLY. The Romish saints, see what is premised, VIII. The Romish saints become infatuated when they believe that they are saints and to be invoked, 752. The Lord only is holy, 173, 247, 796, 962. Because He is the Word, Divine truth, and light, 173, 790 And therefore He alone is to be worshipped, 247. That the Holy Spirit is Divine truth, and hence the holy Divine proceeding from the Lord, and that the Holy Spirit is not a person nor a God by itself, 173, 962. Holy relates to truths from the Lord, 173. Holy relates to truth, and just to good, 173. They are called saints or holy, who are in Divine truths from the Lord, and live according to them, 586. The prophets and apostles are called holy in the Word, because they represented the holy things of the Lord, 790.

HOLY SUPPER. The Holy Supper or eucharist amongst the Catholics, see what is premised, II. The enormous falsity of the Catholics, that they have divided the bread and wine in the eucharist, 795. The Holy Supper among the Reformed, see what is premised, VIII. The Lord instituted the Holy Supper, because evening, in which suppers take place, signifies the last state and time of the church, 219, 816. By the Holy Supper conjunction is effected with the Lord, if man does the work of repentance, and directly approaches the Lord, 224, 816. Therefore it is called the marriage-supper of the Lamb, 816. The Holy Supper is a sacrament of repentance, and an introduction into heaven, 224, 531. Blood in the Holy Supper signifies the Divine truth of the Word, consequently the Lord as to that truth, 379. So the wine, 316. See *Blood* and *Wine*.

HONOR. To give the Lord glory and honor signifies to ascribe to Him all truth and good; because glory relates to Divine truth, and honor to Divine good, 249, 921, 923.

HORN. It signifies power, and, in speaking of the Lord, omnipotence, 270. Ten horns signify the power of the Word from Divine truths, 740, 746.

HORSE. A horse signifies understanding of the Word, 298. Meditation on the

Word appears like a horse, lively as man thinks spiritually, but dead as he thinks materially, 611. A white horse signifies understanding of the truth of the Word, and also the interior or spiritual sense of the Word, 298, 820, 826. A horse also signifies understanding of the Word falsified by reasonings from self-intelligence, 298. A red horse signifies understanding of the Word destroyed as to good, 305. A black horse signifies understanding of the Word destroyed as to truth, 312. A pale horse signifies understanding of the Word destroyed as to good and truth, 320. Horsemen signify reasonings, 447. The bridle of a horse signifies that whereby the understanding is guided or led, 653.

HOST. See *Army*.

HOUR. An hour is a full state, and half an hour is greatly, 389. See *Time*.

HUNGER or FAMINE. Hunger or famine signifies deprivation and rejection of knowledges of truth and good, from evils of life, 323. It signifies ignorance of the knowledges of truth and good, from a want thereof in the church, 323. It signifies a desire to know and understand truths and goods, 323. To hunger signifies a want of good, and to thirst signifies a want of truth, 381.

HYACINTHINE. See *Jacinth*.

HYPOCRITE. The lot of hypocrites after death, 294.

IDOL. Idols, graven and molten images, signify falsities of worship and religion, 450. What is signified by idols of gold, silver, brass, stone, and wood, 450. The idols of the ancients represented falsities and evils of the doctrine of the church, 601. That idols neither see nor walk signifies that in falsities of worship there is nothing of life, 460. See *Sacrifice*.

IMAGE. An image signifies the doctrine of the church, and the image of the beast signifies the doctrine of the church perverted, 601.

IMMORTALITY. Man lives immortal after death from the power of being conjoined to the Lord by love and faith, 224.

INCENSE. Incense signifies worship and confession of the Lord from spiritual goods and truths, 277, 777. See *Altar*. The smoke of the incense signifies what is grateful and accepted, 394. Incense and the smoke thereof signified such things, from fragrant odor and its correspondence, 278, 304. The fragrant spices from which the incense was prepared, and their correspondence with spiritual goods and truths, 777. Propitiations and expiations were made by incense, 303. Frankincense signifies the same as incense, so vials, and a censer, 277. To cast the censer to the earth signifies influx into parts beneath, 305.

INFANT. All infants are in heaven, 876.

INFLUX. The Lord flows-in and operates from first principles through or by ultimates, 31, 798. There is an immediate influx into the higher and lower heavens, and a mediate influx of the higher heavens into the lower, 286. The Lord by various degrees of influx moderates all things in the heavens and in the hells, 346. All things which a man wills and thinks, enter by influx, as all things which a man sees, hears, smells, tastes, and feels; but the former are not perceived by the senses, because they are spiritual, 875. Because man is a recipient of life, and not life, and consequently life flows-in, 875. Evil spirits cannot sustain the Lord's influx from heaven, neither His sphere, 339, 340. See *Light* and *Heat*.

INHERITANCE. See *Hereditary*.

INTERNAL and INMOST. See *External*.

IRON. It signifies truth in ultimates and consequently truth of faith, 613. Iron and an axe signify falsity from one's own intelligence, 847. What is meant in Daniel by iron mixed with miry clay, and with the seed of man, 913.

ISLE or ISLAND. Isles or islands signify nations more remote from the worship of God, yet which will draw near, 34, 336.

ISSACHAR. Issachar and his tribe represented, in the highest sense, the Divine good of truth and the Divine truth of good; in the internal or spiritual sense, celestial marriage love of good and truth, and in the external or natural sense, reward and good of life, but in the opposite sense, merit-seeking good, 358.

IVORY. It signifies natural truth, 774.

JACOB. Jacob signifies doctrine of the church, 137. In his stead in the spiritual world there appears a man lying in a bed, 137.

JACINTH. Jacinth signifies intelligence from spiritual love, and, in the opposite sense, knowledge from infernal love, 450.

JASPER. It signifies the Divine truth of the Word translucent by virtue of its spiritual sense, the same as precious stones in general, 897, 911. It signifies truths of the Word in ultimates, 231.

JERUSALEM. Jerusalem signifies the church, 880, 881. Jerusalem of the Jews signifies the church destroyed called Sodom, 880. Jerusalem in the Apocalypse, signifies the New Church of the Lord; why it is called new, and holy, and coming down out of heaven, 879. Jerusalem as a city signifies the church as to doctrine, 879. All things relating to Jerusalem as a city signify such as relate to the church and doctrine, 604.

JEW. See *Judah*.

JOHN. By John the apostle are meant they who are in the good of life from charity and its faith, 5, 6, 790, 870.

JOSEPH. Joseph and his tribe repre-

sented, in the highest sense, the Divine spiritual in the internal sense, the spiritual kingdom, and in the external or natural sense, fructification of truth and good; and also doctrine of truth and good of the spiritual church, 360.

Joy. Joy relates to the delight of the love of good, of the heart and will; and gladness to the delight of the love of truth, of the soul, and understanding, 507.

Judah, Jew. Judah and his tribe represented, in the highest sense, the Lord as to celestial love, in the spiritual sense, the celestial kingdom of the Lord and the Word, and in the natural sense, doctrine of the celestial church from the Word, 350. Judah and the tribe of Judah signify the church, 182. Judah signifies the celestial church, those who are in the good of love from the Lord, and Israel signifies the spiritual church, those who are in the truths of doctrine from the Lord, 96, 266. Judah, in the opposite sense, signifies diabolical love, which is love of self, 350. The twelve tribes were divided into two kingdoms, the Jewish and the Israelitish, and the latter represented the spiritual church, and the former the celestial church, 350.

Judgment. The Lord in His Humanity will execute judgment, 273. The Lord will judge no one to hell, but the Word judges every one, 821. The judgment was executed on those who were in the world of spirits, and not upon those who are in hell, 342, 866. Immediately after death, consequently before the last judgment, they were judged to hell, who denied God and the Word, who had rejected all things pertaining to religion, 869. They are condemned who have not lived according to the precepts of the Word, and could not receive faith in the Lord, 874. The final judgment then takes place when the wicked are so multiplied that the heavens above cannot be kept in their state of love and wisdom, 343, 865. When the church on earth is destroyed, the angels of heaven lament, and supplicate the Lord to make an end thereof, which is effected by the judgment, 645, 761. Unless the judgment had been accomplished, the heavens would have suffered, and the church perished, 263. By the judgment all things are reduced to order in the spiritual world, and hence in the natural world, or in the earths, 274. Before the judgment all goods and truths were taken away from the evil, and evils and falsities from the good, 948. The destruction of Babylon in the spiritual world by the final judgment, 772.

The judgment was executed upon those who in external form appeared as Christians, leading a moral and civil life like spiritual men, but who in internal form were false Christians and infernals, 330, 865, 870, 877. It was permitted them by arts to form to themselves imaginary heavens in the world of spirits, 865. Those heavens formed by the Babylonians and the Reformed, were like dark clouds interposed between the Lord or heaven and the men of the church; therefore these heavens were dissipated; so the holy truths of the Word for the New Church, which is the New Jerusalem, could not be revealed before, 804. These heavens are meant by the former heaven which passed away (Apoc. xx. 1,), 330, 877. The Lord when He came to execute the judgment, caused the angelic heavens to approach over them, whence changes were effected, 342, 343. The interiors of their minds were laid open, which were infernal. 865. Then the more the spirits bad confirmed themselves in falsities and evils, the deeper they cast themselves into hell, by reason of the influx from heaven; which is signified by saying to the mountains and the rocks, that they should fall on them and hide them from the face of Him that sitteth on the throne, 339, 340. Judgment has relation to Divine truth, and justice to Divine good, and therefore both are frequently mentioned in the Word, principally respecting the Lord, 668.

Just, Justice. He is said to be just, in the natural sense, who lives according to civil and moral laws, and in the spiritual sense, who lives according to Divine laws, 815. By just is meant be who is in good of life, and by unjust he who is in evil of life, 815. 948. Just bas relation to good, and boly to truth, 173. Justice has relation to good, and judgment to truth, 668. In like manner justice and truth, 668.

Justification. The tenets of the Catholics concerning justification, see what is premised, V. Of the Reformed see what is premised, III.

Key. It signifies the power of opening and shutting, 62, 174, 840. To have the keys of hell and death signifies to be able to save, that is, to bring forth from hell, and to shut it lest man should re-enter, 62, 174. See *Peter*.

Kill, To. To kill or to slay signifies to destroy as to soul, 325. To kill signifies to bear hatred, 307. To kill also signifies to declare one a heretic and to damn, 603. Slain is predicated of those who perish by falsities, 801. It is also predicated of those who are rejected by the wicked, and held in hatred, 325. Slain, in speaking of the Lord, signifies that He is not acknowledged, 269 589. To pierce the Lord signifies to destroy the Word by falsities, 26. To kill sons signifies to turn truths into falsities, 139.

King. The Lord as King signifies Divine truth, and from Divine truth in the Word He is called King, 664. The Lord

as to His Humanity is called King of kings and Lord of lords, and is called King from Divine truth, and Lord from Divine good, and this also is meant by kingdom and dominion, 743. The spiritual kingdom of the Lord, where they are who are in truths of wisdom, is His royal kingdom, and the celestial kingdom of the Lord, where they are who are in good of love, and is called dominion, is His priestly kingdom, 854. The Lord, as to His Divine Humanity, is called King, Messiah, Christ, Anointed of Jehovah, Son of God, 664. Kings signify those who are in truths of wisdom from the Lord, and priests those who are in good of love from the Lord, 20, 854, 921. Kings signify those who are in truths from good, and abstract truths from good, and in the opposite sense, those who are in falsities from evil, and abstract falsities from evil, 20, 664, 704, 720, 830, 921. Kings signify those who are in truths from good from the Lord, because the Lord as King signifies Divine truth, and they are called sons and heirs, 720.

KINGDOM, To REIGN. Kingdom signifies the church, 740, 749. To reign when speaking of the Lord, signifies to be in His kingdom, He in them, and they in Him, 284. There are also in heaven they who reign, but the Lord reigns in them, and thus by them, because they primarily regard uses, 849. The kingdom of the Father then comes, when the Lord as to His Divine Humanity is immediately approached, 839.

KNOWLEDGE. There are with man knowledges in great variety, 775. See *Understanding*.

LABOR. It signifies affliction of soul, and crucifixion of the flesh, for the sake of the Lord and eternal life, 640. Labor signifies temptations, 884.

LAKE. A lake signifies where there is truth in abundance, also where falsity abounds, 835. A lake of fire and sulphur signifies hell, where the love of what is false and the lust of evil reign, 835, 864.

LAMB. A Lamb signifies the Lord as to the Divine Humanity, 269, 291, and also as to the Word, 273, and as to both, 595. By God and the Lamb is meant the Lord as to His Divinity, and Divine Humanity, 932, 808, 918.

LAMP. See *Candlestick*.

LANE. See *Street*.

LAODICEA. By the Laodicean church are meant they in the church who alternately believe, and do not believe, and thus profane holy things, 198, following.

LAW. Concerning the law and gospel, see the doctrines premised, IV. By the works of the law mentioned by Paul in Rom. iii. 28, are meant the works of the Mosaic law, proper to the Jews, 417. What is meant by the law of Moses, 662. See *Moses*.

LEAF. Leaves signify rational, natural, and sensual truths, 936. Leaves of different trees signify various truths, 936. Terror excited by the agitation of leaves in the spiritual world, 936.

LEFT-HAND. See *Right-Hand*.

LENGTH. See *Breadth*.

LEOPARD. It signifies the lust of falsifying the truths of the Word, and heresies destructive of the church, 572.

LEPROSY. Leprosy signifies profanation of the Word, and the Jews who profaned the Word were infected with leprosies, 678.

LEVI. Levi and his tribe represented in the highest sense love and mercy, in the spiritual sense charity in act, which is good of life, in the natural sense consociation and conjunction, 357. Levi signifies the affection of truth from good, and consequent intelligence, 357.

LIE, LIAR. A lie signifies falsity of doctrine, and also false speaking, and guile signifies both as grounded in design, 624, 924. A liar signifies the same as a lie, 79.

LIFE, and To LIVE. Jehovah is alone life, and therefore He calls Himself alive and living, 58. The Lord as to His Divine Humanity is also life in Himself, 58, 961. The Lord is life eternal, because life eternal is in Him and from Him, 60. Man is not life in himself, but a recipient of life, 875, 961. Man lives immortal after death, from the power of being conjoined to the Lord through love and faith, 224.

LIGHT. The Lord is the light, which illuminates the understanding of angels and men, and that light proceeds from the sun of the spiritual world, in which He dwells, 796. The light of heaven is Divine truth, and by that light falsities are discovered, also the thoughts of every one, and this light is spiritual, 754, 867, 922. The light of the sun, or of the day, signifies the spiritual truth of the Word, and the light of the moon or of the night signifies the natural truth of the Word, 414. A comparison between charity and faith, and heat and light, 875. Glory from spiritual light, and from natural light, 940. The light of infatuation is of the confirmation of falsity, which light is similar to that in which owls and bats see, 566, 695.

LIGHT OR LAMP. See *Candlestick*.

LIGHTNING. Lightnings, thunderings, and voices signify illumination, perception, and instruction, 236. They signify confirmations, reasonings, and arguments in favor of falsities, 396.

LINEN. It signifies truth, and in an eminent sense Divine truth, 671. Linen and fine linen signify genuine truth, 814, 826. Cotton signifies the same, 814, 815.

LION. A lion signifies the power of

truth, 241. A lion, in speaking of the Lord, signifies the Divine truth of the Word as to power, 241. So one of the cherubim, who appeared like a lion, 241. The lion has prevailed, signifies that the Lord has conquered the hells, 265. To roar like a lion, when speaking of the Lord, signifies grievous lamentation that the church is taken from Him by the hells, 471.

Live, To. See *Life*.

Locust. Locusts signify falsities in extremes, pertaining to them who are called sensual, 424, 430. Locusts also signify pigmies, 424.

Loins. Loins and thighs signify marriage love, and in general, love, and in speaking of the Lord, Divine love, 830. This is from correspondence, 830.

Lord, The, and God. The doctrine concerning God and Christ the Lord, see what is premised, I., II. Upon a just idea of God is founded the whole heaven and church, and all things of religion, because thereby conjunction is effected with God, and by conjunction heaven and eternal life, Preface and 469. The Divine being is in itself, and it is one, the same, itself, and indivisible, and it is God, 961. An invisible God cannot be approached, neither God as a spirit, if by spirit is understood air, but God is visible, in order that there may be conjunction, 224, There is no church, except one God be acknowledged, in whom is a trinity, 476. One God does not exist except in one person, 490. The angels cannot utter the word gods, and if they were willing, the expression of itself would terminate in one, yea in the only God, 961. God is to be thought of from essence to person, and not from person to essence, and they who think of God from person, make God three, but they who think from essence make God one, 611. They also make God one, who think concerning God from the attributes of the Divine essence, also from the proceeding attributes, which are creation, preservation, salvation and redemption, illumination, and instruction, 611, 961. They who are in faith alone, make God three, in the prayer of their faith, that they pray to God the Father that He would have mercy for the sake of the Son, and send the Holy Spirit, 611, 618, 537. By God and the Father is meant the Lord as to Divine truth and Divine good, or as to Divine wisdom and Divine love, 21, 103. The Lord from eternity is Jehovah the Father, 291. The Lord is the Father, 21. The Lord and God the Father are one, 693. The Divine which is called the Father, and the Divine which is called the Son, are one, like soul and body, and therefore together they are the Father, 613, 743, 839, 962. Therefore the Lord is often called Jehovah the Redeemer, and Jehovah our justice, 613, 962. The Lord from the essential Divinity, through the Divine Humanity, is the Saviour, 368, 961. Jehovah came into the world, and took upon Him humanity, to redeem and save mankind, therefore also Jehovah is called the Redeemer, 281, 962. The Lord united the Humanity to the Divinity which was in Himself, and is called the Father, in order that angels and men might be united to God the Father in and through Him, 222. The Lord came into the world, to unite mankind to God the Father in Him and through Him, 618, 883. God the Father cannot be approached, except by Christ and through Him, 484. Men at this day approach God the Father, from an idea of the humanity of Christ, as the son of Mary, and thus as a common man, and not as the Son of God, and consequently God, 504. The Alpha and the Omega, the Beginning and the End, signify the Lord, 29; they signify that He is the self and only-subsisting from firsts to lasts, from whom all things proceed, therefore who is love itself and the only love, wisdom itself and the only wisdom, life itself and the only life in Himself, and thus the Creator Himself and the only Creator, Saviour, and Illuminator from Himself, and consequently the all in all of heaven and the church, 29, 38, 92, 962. They signify that all things are made, governed, and done by Him, 888. Who is, who was, and who is to come, signifies that the Lord is eternal, infinite, and Jehovah, 13, 57, 522. Who is, who was, and holy signifies that the Lord is and was the Word, 686. He is the first and the last, signifies that the Lord is the only God, 92. Jehovah in the New Testament is called the Lord, 193. The Lord is the Ancient of Days mentioned in Daniel, 291. The Messiah is Christ, and He is the Son of God, 520.

The Lord alone is the God of heaven and earth, 42, 888. All the heavens acknowledge that the Lord is the God of heaven and earth, 811. A conversation of the English clergy with their former king concerning the Lord, that He is the God of heaven and earth, 341, 716. Because all things of the Father are His, and no one can come to the Father but by Him, and therefore He is the God of heaven and earth, 618. To the Lord belongs all power in heaven and earth, 613, 743, 752. The Lord governs all things from Himself from firsts by ultimates, 31. The Lord came into the world, and took upon Him a Humanity, that He might be at the same time in ultimates and in first principles, and thus might save men, because the influx and the operation of the Lord is from firsts through or by ultimates, 798. The Lord from Himself

knows all things, 262. The Lord is omnipotent, 811. All things in the Apocalypse relate to the acknowledgment, that the Lord is the God of heaven and earth, and to life according to His commandments, 903, 957. The kingdom of the Father comes, when the Lord is immediately approached, 839. The Lord governs heaven and hell for He who governs the one must govern the other, 62. They who have confirmed in themselves a trinity of persons, cannot receive, that the Lord is the one God, who is the God of heaven and earth, notwithstanding they had read it frequently in the Word, 618. The mystic union, which is also called the hypostatic union, is a figment respecting the influx of the Divinity of the Lord into His Humanity, 565. The universal of faith concerning the Lord, and salvation hy Him, 67. They are saved who helieve in the Lord, 553. They are condemned who do not believe in Him, nor live according to His commandments, 874. The Lord is in man according to man's reception, from faith and life according to His commandments, 949. Acknowledgment of the Lord causes His presence, and affection which is of love causes conjunction with Him, 937. The Lord with respect to His Divine Human is to he approached, hecause in this He is visihle, and the Father and He are one, like soul and body; hence it may appear, that when He is approached as to His Divine Human, which is the hody, He is approached as to the Divinity, which is the soul, consequently the Father, 341, 743, 962. No one can he conjoined to the Lord, except he immediately approaches Him, hecause the aspect, which is of the understanding from the affection of the will, conjoins, 933. The Human of the Lord is Divine, and ought to he approached, 962. The marriage of the church with the Lord is with His Divine Human, and then the marriage is full, 812. Therefore the New Church is called the bride, and the Lamb's wife, 813. The will of the Father is done as in heaven so in earth, when the Lord is approached as to His Divine Humanity, 839. The New Church is formed of those who approach the Lord only, and perform the work of repentance from evil works, 69–72. Conjunction is with the Divine Human of the Lord, and such is the nature of the conjunction, that they are in the Lord and the Lord in them, 883. Conjunction is effected hy truths of the Word, and life conformable to them, 883. The Lord cannot be conjoined to any one who is in evil, therefore man must first do the work of repentance, 937. The Lord only can teach and lead all; because He is God, and because heaven and the church are as one man, whose soul and life is the Lord, 383. The Lord only is to be invoked and worshipped, and not any angel, 818, 946. The Lord only is justice, and He only is merit, 86. The Lord is called salvation, 368. In the Lord are the celestial Divine, the spiritual Divine, and the natural Divine; therefore these three degrees of love and wisdom are in the three heavens, and also in man, from creation, 49. The Lord is in the celestial Divine with the angels of the third heaven, in the spiritual Divine with the angels of the second heaven, and in the natural Divine with the angels of the lowest heaven, and with men on earth; and nevertheless He is not divided, hecause He is present with every one according to his quality, 466.

That they who do not approach the Lord cannot understand the Word, 42, 566, 958. The Lord is the Book of Life, which is the Word, 958. The Lord is called the Son of God as to His Divine Humanity, and the Son of Man as to the Word, 44. The Lord is called the Lamb as to the Divine Human, and also as to the Word, moreover Christ, 6, 15, 269, 273, 291, 595. The Lord is the Word, and all things thereof, 819, 820. In the Word of hoth Testaments the Lord alone is treated of, and hence it may appear that the Lord is the Word, 478, 820. The Lord fulfilled all things of the Word in the natural, spiritual, and celestial senses, 820. Because they do not immediately approach the Lord, they cannot he in spiritual light, and in spiritual things they think sensually, 841. The knowledge and acknowledgment of the Lord conjoin all the knowledges of good and truth, or spiritual truths, in one, 916. The coming of the Lord is His coming in the Word, and this is signified hy His coming in the clouds of heaven, 820, 944. See *Clouds*. By lights from the heavens were seen the tabernacle, and afterwards the temple, and, lastly, in the place thereof, the Lord alone standing on the foundation-stone, which was the Word, 926.

To the Son of man belongs the kingdom, 291. He is called King, 664. See *King*. The Lord in His Divine Human reigns over all, 520. The celestial kingdom is the priestly kingdom of the Lord, and the spiritual His royal kingdom, 854. What is meant by reigning with the Lord, 284. See *Kingdom*. The Lord is heaven, 943. See *Heaven*. They who are in the Lord, and the Lord in them, whatever they will and ask they obtain, because they will and ask from the Lord, 951. The Lord appears ahove the heavens in a sun, because no one can sustain His presence, as it is in itself, and He is present with every one by veilings and coverings, 54, 465. Because the Lord is love itself and wisdom itself, and these are not in place,

He is omnipresent, 961. Man cannot see the Lord as He is in Himself, and live; therefore He presents Himself to be seen in the heavens by angels, whom He fills with His majesty, 938. The truths of the Word are mirrors, by which also He makes Himself to be seen, 938. The Lord from the sun looks at the angels in the forehead, and so turns them to Himself, and so men as to their spirit; and angels and men look at the Lord through the eyes, 938, 280. The angels continually behold the Lord as a sun, and have Him before their eyes, and this in every turn of their face and body, 938. The Lord in the Word is meant by angel, 465. See *Angel*. Whatever enters by influx, from the Lord with man, remains of the Lord with Him, and never becomes of man, 758. The Lord does not enter by influx into the self-life of men, but He separates what pertains to Him from their selfhood, 758. The Lord speaking through heaven with man, 943. The Lord speaks from Divine love through Divine wisdom, because from the third heaven through the second, 615. What is meant by the name of the Lord, 618. See *Name*. The Lord from His Divine Human will execute judgment, 273. By the birth of the Lord from eternity, is meant His birth foreseen from eternity, and provided in time, 961. The Lord glorified His Human, that is, made it Divine, as the Lord regenerates man, and makes him spiritual, 193. The Lord alone bore the evils and falsities of the church, and all the violence offered to the Word, 829; and this was effected by combats against the hells, and thus He became the Saviour and Redeemer, 829. The Lord permitted the Jews to treat Him as they treated the Word, 410. They who are in faith alone, and pray from their form of faith, cannot do otherwise than make God three, and the Lord two, 537, 611. They who deny the Divinity of the Lord in His Human, act in unity with the Socinians and Arians, 571. The New Church cannot be established, and thus the Lord acknowledged as the God of heaven and earth, before they who are meant by the dragon, the beast, and the false prophet, are removed, 473. Scarce any one in the spiritual world, from acknowledgment in thought, could pronounce or utter One God, nor Jesus, neither Divine Human with respect to the Lord, although it was confirmed to many by the Word, 294.

Love. There are celestial love, in which are the angels in the Lord's celestial kingdom, and spiritual love, in which are the angels in the Lord's spiritual kingdom; concerning which kingdoms, and the loves there, 120, 121, 123, 387, 647, 725, 754, 920. Love in the celestial kingdom is love to the Lord, and love of doing uses from the Lord, which love is there called mutual love, 353. Spiritual love is love toward our neighbor, which is called charity, 128. Spiritual love derives its essence from celestial love, 395. It is love from which wisdom is derived, 875. The heavens exist from Divine love through Divine wisdom, 875. Love and wisdom are nothing unless they are in use, 875. Love and wisdom, when they are in the endeavor of the will to use, are in act and exist, 875. All after death become affections of their ruling love, 756. They come to heaven who are affections of celestial and spiritual love, consequently, who are affections of the love of good and truth, 756. Happiness in heaven is according to the quality of the affection of good and truth, 782. Heaven is regulated, and also the church before the Lord, according to all affections which are of love, 908. All things of the New Church will be from the good of love, 907, 908, 912, 917. Knowledge which is of thought in the spiritual world occasions presence, and affection which is of love occasions conjunction, 937. According to the conjunction, love will be reciprocal, 937. Divine love and Divine wisdom are not in place, but with man according to reception, 796. Charity and faith are not in place, but with those who are in place, according to reception, 949, 961. The good of love is formed by truths of wisdom, 912. There does not exist a grain of true, living, and spiritual faith, except so far as it is derived from spiritual love, which is charity, 908. In the world they do not attend to the affections, but to the thoughts, 756. Self-love, especially the love of exercising dominion, is infernal, 691, 729. The love of exercising dominion, from self-love, is the devil, and hence the pride of one's own intelligence is Satan, 453. The love of dominion, from self-love, and hence the pride of one's own intelligence, are the heads of all infernal loves, and this is unknown in the world, 502. But the love of dominion from the love of uses is heavenly, and they are in this love who reign in heaven, 502, 849. When the love of dominion from self-love, and the pride of one's own intelligence, constitute the head, then the love of uses, which is heavenly love, constitutes the feet, and the soles of the feet, 502. Celestial and spiritual love torment those who are in self-love, and in the pride of one's own intelligence, when they flow in, 691. Self-love described as to its delight, and this love immerses the mind of man in self, which is evil, and consequently draws it away from God, whence man becomes a worshipper of nature, 692; and becomes sensual corporeal, 692. The delights of the love of self and the world, which in the world are felt as delightful in the highest

degree, are changed into opposite infelicities in hell, 763. After death they come to hell who are in the affections of the love of evil, which are lusts, 756. Every love is felt under some species of delight, and therefore unless man knew what evil was, he might feel evil as good, and hy falsities confirm it, from which man perishes, 531, 908.

LOWER EARTH. See *Spiritual World.*

LUKEWARM. Concerning the lukewarm, 202, 204. See *Profanation.*

MAGOG. See *Gog.*

MAN. Man signifies intelligence and wisdom, 243. Man in the complex signifies the church, 910. Son of man signifies the doctrine of truth and when speaking of the Lord, the Word, 910. Man is a man after death, and then he is the affection of his love, 558. Consociation of man with spirits and angels, 943. Man communicates immediately with those in the world of spirits, but mediately with those in heaven or hell, 552, 558. Man does not know any thing of the spirits with whom he is, nor spirits of man, 943.

MANASSES. Manasses signifies the voluntary of the church, and Ephraim its intellectual, 355.

MANNA. It signifies the good of love conjoined to wisdom, and, in the highest sense, the Lord, 120.

MANTLES. See *Garments.*

MARK. It is an acknowledgment and confession, 605. To receive a mark on the right hand and forehead signifies to acknowledge from faith and love, 605.

MARK, To. See *Sign.*

MARRIAGE. The conjunction of the Lord and the church in the Word is called a marriage, 359, 380. For this reason the Lord is called the Bridegroom and Husband, and the church the hride and the wife, 797, 813. Therefore in the Word it is called a marriage, 812. The marriage of the church is with the Divine Human of the Lord, 812. There is a full marriage when the Lord is approached as to His Divine Human, 812. The Word is the medium of conjunction, or of the marriage of the church with the Lord, 881. The marriage of the Lord and the church is also the marriage of good and truth, 359, 380. The Lord enters hy influx, from the good of love into truths with angels and men, and thus conjoins them to himself, 359, 380. Good conjoins truth to itself, especially heavenly good, 121. The affection and thence the desire of conjunction of good and truth is described by comparisons, 122, 130. The marriage of good and truth is the marriage of love and wisdom, also of charity and faith, 97, 875. Good is the *esse* of a thing, and truth is the *existere* thence, 97. Good is according to the quality of the truths by which it exists, and these truths are conjoined to good, 97. See *Good* and *Truth.* Good without truths described, 122, 130. Where there are falsities there is no good, except spurious, or pharisaical good, 97. In all the Word there is a marriage of good and truth, and there are words which have relation to good, and words which have relation to truth, 373, 483, 689. See the *Word.*

MARTYR. Martyr signifies confession of the truth, witness, 112. To martyrs in heaven are given crowns, 103. See *Crowns.*

MASSES. Tenets concerning masses, see what is premised at 111.

MEASURE, To MEASURE. To measure signifies to know and scrutinize quality or state, 486, 904, 910. Measures, halances, and scales signify estimation of a thing as to quality, 313, 315.

MERCHANDISE. See *To Trade.*

MERIT. The Lord only is justice, and He only is merit, 86. They who give faith the preference place merit in works, hut not they who give charity the preference, 86. Good and truth from the Lord are not appropriated to man, but they are continually of the Lord; no one can say that he merits, 854. The Divine of the Lord is not conjoined with the self of man, hut it is separated hy the Lord, and the Divine continually remains the Lord's and never becomes man's, 758. Babylonians have transferred the merit and righteousness of the Lord unto themselves, 758.

METALS. Metals are correspondences and therefore they are in the spiritual world, 775. They correspond to good and truth, 913. Gold, silver, hrass, iron, signify things of the church, 211, 775.

METAPHYSICS. A metaphysician among the dragonists, who was desirous to cast out the inhahitants of a certain city, because he knew how to conceal things under forms, 655.

MICHAEL. What is signified by Michael the angel, 548. See *Angel.*

MIDST. In the midst signifies in the inmost, and hence in all things around, 44, 933.

MIGHTY. The mighty or powerful signify those who are in erudition, 337, 832.

MILITARY SERVICE. See *War.*

MILL. A mill signifies inquiry, search into, and confirmation of truth out of the Word, 791, 794. What is signified by being cast as a millstone into the sea, 791.

MINISTER. He is called a servant who is in truths, consequently who serves, and he is called a minister who is in goods, consequently who ministers, 128, 937. Ministry is operation, 128.

MIRACLE. Signs, hy which are meant miracles, signify testifications that truth is false, and, in the opposite sense, that

false is truth, 598, 704, 834. The sign of fire coming down from heaven signifies attestation that it is truth though it is false, 590, 600. See *Sign*.

MISERABLE. See *Poor*.

MIX, TO. Wine mixed signifies truth falsified, 635.

MONTH. It signifies a full state, 489. It signifies man's state of life as to truth, 935.

MONUMENT. See *To Bury*.

MOON. It signifies the truth of faith grounded in the good of charity, 53, 332. It signifies intelligence and faith, and is spoken of the church, 413, 533. In an opposite sense, it signifies one's own intelligence, and faith grounded in man's self, 910. The sun, moon, and stars being darkened, signify that the goods of love and the truths of faith are no longer seen in the church, neither are the knowledges of good and truth known, 413.

MORAL. Moral spiritual life and moral life merely natural, 386, 450.

MORNING. Morning signifies the coming of the Lord, and then the New Church, 151. The Lord is called the morning-star, 151, 954. See *Star*. Morning signifies the commencement of a new church, and evening the end of the former, 151.

MOSES. By the law of Moses are meant all things in his five books, 417, 662. Like things are meant by Moses himself, 662, 417.

MOUNTAIN. A mountain signifies celestial love, which is love to the Lord, and hill spiritual love, which is love toward our neighbor; because they who are in celestial love dwell in the spiritual world upon mountains, and they who are in spiritual love upon hills, 336. A great and high mountain the third heaven, 896. The mount of Olives, near Jerusalem, the Divine love of the Lord, and the Lord often abode there, 336, 493. Mountains and hills, in an opposite sense, signify the love of self and the world, 336. Mountain signifies love of evil, and rock faith of false, 339. Seven mountains signify the Divine goods of the Word and of the church profaned, and by the seven mountains may also be understood Rome, 737.

MOUTH. Mouth signifies doctrine, preaching, and discourse, 574; and reasoning, 574. Out of the mouth signifies out of the thought and discourse, 452.

MULTITUDE. A great multitude signifies those in the inferior heavens, also those in the externals of the church, 363, 803.

MUSIC. The sound of musical instruments corresponds to affections, the sound of string instruments to affections of spiritual love, which are of truth; but the sound of wind instruments, which are continuous, to affections of celestial love, which are of good, 792. Confessions and celebrations of the Lord were formerly made by songs accompanied with various instruments of music, according to the correspondence of the sound to the affections, 276.

MYRIAD. See *Ten Thousand*.

NAKED, NAKEDNESS. It signifies innocence, also ignorance, 213. To walk naked signifies to live without truths, 706. Nakedness and the shame of nakedness signify the evil love in which man is born, 213, 706. What is signified by to make desolate and naked, 747.

NAME. Name signifies quality, 165, 824. The name of God signifies all by which God is worshipped, all of doctrine, and all of religion, 81, 180. To write on any one the name of God, signifies to inscribe Divine truth in him, 104. The name of God signifies the quality of worship, 81, 111. The name of Jehovah and the Father signifies the Divine Humanity of the Lord, and the Word, also all by which He is worshipped, 81, 584, 839. The name of the Lord signifies the Lord as to His Divine Humanity, 839. What is further signified by the name of the Lord, 618. To ask the Father in the name of the Lord, is not to approach the Father immediately, nor to ask Him for the sake of the Son, but to approach the Lord, which is to approach the Father through Him, 341, 618, 962. The name of the Father is the Divine Human of the Lord, 839.

NAPHTALI. Naphtali and his tribe represented, and in the highest sense, the proper power of the Divine Human of the Lord: in the spiritual sense, temptation and victory; and in the natural sense, struggle on the part of the natural man, 354. It also signifies perception of use, and after temptation, 354.

NATION. By nations in the Word are meant they who are in goods or evils of life, and by people, they who are in truths or falsities of doctrine, 483. Nations, in an abstract sense, signify goods or evils of life, 147; those in the good of love and charity from the Lord, 667, 920, 923. By nations and kings the same is meant as by nations and people, 921.

NEAR. See *At Hand*.

NEIGHBOR. See *Charity*.

NICOLAITAN. Works of the Nicolaitans signify merit-seeking works, 86, 115.

NIGHT. Night signifies falsity of faith, 922, 940. What is signified by day and night, 414, 637. See *Day* and *Sun*.

NUMBER, TO NUMBER. All numbers in the Word have signification, 348. Numbers in the Word signify things, and are a sort of adjectives joined to substantives, adding or determining quality, 10, 287, 348, 738, 842. Numbers signify quality as to truth, 608–610. To number signifies to know quality, 364.

OATH. See *To Swear.*

ODOR. Fragrant odors in heaven correspond to affections of charity, and perceptions of faith, 278, 394.

OFFERING. See *Bread.*

OIL. It signifies the good of love, 316, 493, 779. Anointings were made by oil, because anointing represented the Lord as to His Divine Human, who was the anointed of Jehovah, not with oil, but with the good of love, 779. They anointed kings, priests, prophets, altar, tabernacle, garments of Aaron, all holy things of the church; and in ancient times they anointed statues, and also arms, 779. They anointed these things with the oil of holiness; and they anointed themselves and others with common oil, to testify their gladness and benevolence, 779. Oil was offered, together with sacrifices upon the altar, 778.

OLIVE-TREE, OLIVE. It signifies love and charity, 493. The mount of Olives signifies the same, 493. See *Mountain.*

OMNIPOTENCE. The Almighty signifies He who is, lives, and has power from Himself, and governs all things, 31, 522. The Lord called the Omnipotent, 811.

OMNIPRESENCE. The Lord is omnipresent, because He is love and wisdom, which are not in place, but with those in place according to reception, 961.

OMNISCIENCE. The Lord from Himself knows all things, 262.

ONE HUNDRED AND FORTY-FOUR. See *Twelve.*

ORDER. Successive and simultaneous order, 678. The highest in successive order becomes inmost in simultaneous order, 900.

OVER or UPON. Over or upon signifies within, because things higher and highest in successive order, are interior and inmost in simultaneous order, 900. See *Order.*

OVERCOME, TO. See *Victory.*

OWL. Light arising from the confirmation of falsity corresponds to light which owls and bats see by, 566, 695. They who have confirmed falsities in themselves, are such as to their spiritual sight, and are called owls and bats, 566.

PALE. Pale signifies no life, and what is without goods and truths, 320. A pale horse signifies the understanding of the Word destroyed as to good and truth, 320.

PALM. It signifies Divine truth, and to hold palms in the hands, signifies confession from Divine truths, 367.

PAPS. See *Breast.*

PARADISE. See *Garden.*

PASTOR. See *To Feed.*

PATMOS. Patmos signifies a place and state in which John could be illumined, 34.

PATIENCE. Spoken of temptation, 593, 638.

PAUL. The passage in Paul to the Romans, iii. 28, that man is justified by faith without the works of the law, is falsely understood, 417, 750.

PEACE. Peace is the Divine salutation, 12. Peace signifies all things which come from the Lord, charity, security, and tranquillity, 306. It signifies tranquillity of soul from not being infested by falsities, consequently not by hell, and this peace is from the Lord, 640.

PEARL. Pearls signify knowledges of things good and true, 727, 916. The one pearl of great price signifies the knowledge and acknowledgment of the Lord, 916.

PEOPLES. Peoples signify those who are in truths or falsities of doctrine and abstractly truths or falsities; and nations signify those who are in goods or evils of life, and abstractly goods or evils, 483.

PERDITION. See *Destroyer.*

PERGAMOS. That the church in Pergamos signifies those who place all of the church in good works, and nothing in truths of doctrine, 107, and following.

PERSON. The spiritual sense is abstracted from persons; where a person is named in the Word, he signifies somewhat in the church, 78, 79, 96.

PERSUASION. In the spiritual world there exists a power of persuasion, which deprives others of the understanding of truth, 428.

PETER. Peter among the apostles represented truth and faith, 790. Where it is spoken concerning Peter and the keys given him, Peter is not meant, but that Divine truth which Peter then confessed, and that truth is signified by the rock on which the Lord would build His church, 768, 798. In the Word, which is in heaven, instead of Peter is read truth from good which is from the Lord, 768.

PHILADELPHIA. The church in Philadelphia signifies those in the church who are in Divine truths from the Lord, 172 and following.

PLACE. See *Space.*

PLAGUE. Plagues signify evils of love and falsities of faith, consequently spiritual plagues, whereby a man as to his soul perishes, 456, 498, 657, 957. The plagues of Egypt enumerated; they signify the falsities and cupidities whereby the church perished, 503, 657. It is attributed to Jehovah, that He smiteth with plagues, 498.

PLATTER. See *Cup.*

POOR. The poor signify those not in truths, and the needy or indigent those not in goods, 95. The miserable and the poor signify those who are without knowledge of things true and good, 209.

POPE. See *Roman Catholics.* See *Sixtus V.*

PRAISE, TO PRAISE. To praise God signifies to worship Him, 809. See *Alleluiah.*

PRAYER, PRAYERS. The prayers of the saints are things of faith and charity, 278. The Lord willeth that man should first ask and will, and the Lord answers and gives, that it may be appropriated to man, 376. They who are in the Lord and the Lord in them, whatsoever they will and ask, they obtain, because they will and ask from the Lord, 951. The meaning of Our Father who art in the heavens, hallowed be thy name, thy kingdom come, thy will be done as in heaven so in earth, 839. All things in the Lord's prayer are fulfilled, when the Lord is immediately approached, 839.

PREDESTINATION. See *Election.*

PRESENT. See *Gift.*

PRESS. By an oil-press is signified the good of love, and by a wine-press is signified truth of faith, 651. See *Oil*, and *Wine.* A press signifies exploration of good and truth, and of evil and false; and this is meant by the wine-press of the wrath of God, 651. To tread the wine-press of the wrath of God, when spoken of the Lord, signifies to hear the evils and falsities of the church, and the violence offered to the Word, 829, 652.

PRIEST. Priest signifies those who are in the good of love from the Lord, and abstractly goods of love, and king signifies those who are in truths of wisdom from the Lord, and abstractly truths of wisdom, 20, 854. See *King.* The celestial kingdom, in which they are who are in the good of love, is the Lord's priestly kingdom, 854.

PRINCE. The prince of the kings of the earth signifies the Lord as to Divine truth, 18.

PRISON. See *Captive*, and *Bound.*

PROFANATION. There are many kinds of profanation: profanation by the Catholics, 717, 723, 728. See *Catholics.* It is provided by the Lord, that it should not be known what spiritual truth and good are, lest the Word should be profaned, because what is known may be profaned, but not that which is not known, 314, 316, 636, 638. It is a grievous kind of profanation, at one time to believe, and at another not to believe, 198. As these as to thought are sometimes in heaven, and at other times in hell, and they cannot be in one or the other, they extirpate their interiors, and become phantasies, 202, 204. With them evils and goods, also truths and falsities, are mixed, 202, 204; and what is of the church among them does not cohere, 208. They are meant by the lukewarm, 202, 204.

PROPHET. Prophet like prophecy signifies doctrine from the Word, and to prophesy signifies to teach; and prophet, when spoken of the Lord, signifies the Word, 8, 943. Two states of the prophets, the one when they wrote the Word, the other when they saw things in heaven, 945. By the false prophet is meant the beast from the earth, and that beast signifies the clergy who are in faith alone, 594, 701, 834.

PROVIDENCE. It is of the Lord's Providence, that they who are in evils of life, and hence in falsities of doctrine know nothing of holy truths, lest, if they knew, they should profane them, 314, 316, 686, 688.

PURGATORY. See what is premised at VI. It is a Babylonian fiction for the sake of gain, 784.

PURPLE. It signifies celestial good, and scarlet celestial truth, 725.

QUARTERS. The angels dwell according to the quarters; in the east they who are more in love to the Lord; in the west they who are less in that love; in the south they who are more in wisdom from the Lord; and in the north they who are less in that wisdom, 901, 906. Because the Lord is the sun of heaven, from whose face is the east and west, and on the sides are the south and north, 901. Men of the church, are as the angels, either in the east, or west, or south, or north of the spiritual world, 906. The turning of the angels to the Lord as a sun, and then toward the quarters, 380, 938.

QUICKLY. See *Shortly.*

RAIN. Rain signifies Divine truth from heaven, 496. An inundating rain signifies devastation of truth, and also temptations, 496.

RAINBOW. Many kinds of rainbows appear in the spiritual world, 232, 566. A rainbow signifies regeneration, when man from natural becomes spiritual, 466, 566.

RATIONALITY. See *Understanding.*

REAP. See *Harvest.*

REASON. See *Understanding.*

REBUKE, TO. This signifies to tempt, 215.

RED. Red is spoken of the good of love, because it proceeds from the fire of the sun, 167, 231, 305. Infernal redness signifies the love of evil, 305.

REDEMPTION, REDEEMER. Jehovah is called the Redeemer, 281, 613. Jehovah is called the Redeemer, because He assumed the human, 962. Redemption signifies deliverance from hell, and salvation by conjunction, 619. The redeemed are meant by the bought from the earth, 619.

REED. It signifies feeble power, 485. A golden reed, by which they were measured, signifies power of knowing and understanding quality, 904. See *Measure.*

REFORMATION, THE REFORMED. See their doctrines in what is premised. The Apocalypse treats of the Reformed from

chap. vii. to xvi. inclusive, and the Catholics, chap. xvii. and xviii., 387, 388. Prophecies concerning the Reformed, that they would secede from the Roman Catholic religion, and would acknowledge the Word, from and according to which would be their church, 746–750. The Reformed retained some things from the Roman Catholic religion, 751, 801. See *Faith*. The Reformed constitute the centre in the spiritual world, 631.

To reform and regenerate men is of the Lord alone; as it is a Divine work, and as omnipresence, omniscience, and omnipotence must pertain thereto, 708. A man is capable of reforming and regenerating himself as from himself, and nevertheless from the Lord, 224. The interior operations of the Lord in regenerating man are myriads of myriads, which are for the sake of the extremes, in which man shall he jointly with the Lord, 463. Man is regenerated, first as to his internal, and afterward as to his external; and the internal man cannot be regenerated by mere knowing and understanding, but by willing and loving, 510. Man is reformed by truths and a life conformable to them, 815, 832. Truths of doctrine, among those who do not live conformably to them, successively perish, 85. Man, who is reformed, first respects truths of doctrine, and afterward goods of life; and when he respects truths of doctrine, he is like unripe fruit, and afterwards, as he respects goods of life, he becomes like ripe fruit, and his first state is called reformation, but the latter regeneration, 84. The state of man is thereby inverted, 84.

REFORMED. See *Reformation*.

REGENERATION. See *Reformation*.

REIGN, To. See *Kingdom*.

REINS. The reins signify truths of intelligence and faith, and the heart signifies goods of love and charity, 140.

RELIGION. The doctrine of truth constitutes the church, and a life conformable to doctrine constitutes religion; but where there is not life, there is neither religion nor church, 923. It is in every religion, that there is a God from whom proceeds good, and a devil from whom proceeds evil; and therefore good ought to be done, because it is of and from God, and evil to be shunned, because it is of and from the devil, 272. In every religion there are precepts, like those in the Decalogue, 272. Among the mysteries of the faith of the present church is that religious good, which contributes to salvation, cannot be done by man, 484, 675. In the Christian world at this day there is neither church nor religion, 675.

REPENTANCE. Tenets of the Catholics concerning repentance, see what is premised at IV. Tenets of the Reformed concerning repentance, see what is premised at V. Actual repentance described, 531. Baptism and the holy supper are sacraments of repentance, and the Decalogue is the universal doctrine of repentance, 531. Man without repentance is in the evils into which he is born; hence unless evils are removed by repentance, they remain, 531, 836. The Lord loves all, but He cannot be conjoined with them so long as they are in evils, therefore men must first perform repentance, 937. Evil contains in itself innumerable lusts in simultaneous order, and these cannot be removed by man, but by the Lord only; and they are removed by the Lord when He is approached, because the Lord enters by way of the soul in man, 678. Repentance was represented among the children of Israel, 492. The New Church is formed of those who approach the Lord only, and perform repentance from evil works, 69, 72; see the *Church*. The successive states of man's thought, before he is willing to reflect upon evils of life, and to do repentance, 710. They who acknowledge faith alone as the only means of salvation, neither think of repentance nor will it, 450, 457, 710. The Reformed, who are in faith alone, can with difficulty perform actual repentance, 531. They who perform repentance perceive what good is, and come into good, and are saved, 379.

RESPIRATION. See *Wind*.

RESURRECTION. The first resurrection signifies salvation and life eternal, 851, 852. In the Apocalypse the second resurrection is not mentioned, 851, 853. Their resurrection after the judgment, who were guarded by the Lord in the lower earth, 325, 326, 329, 843, 845, 846, 850, 884, 885. See *Spiritual World*. The lot of every one after death, they are instructed, and afterward sent to various societies, and at length remain where their love and faith is, 549. The state of men after death, as that they are in a body as in the world, but in a spiritual body, and they remain in the world of spirits until they put off the natural affections, and put on spiritual affections, 153.

RETALIATION. The law of retaliation signifies that to every one is done according to the quantity and the quality of his deeds, and that evil returns upon every one as he has committed it, 762. This law derives its origin from, All things whatsoever ye would that men should do to you, do ye even so to them, 762. From this law punishment is inherent in evil, 762. The delights of the love of self and the world are converted into their opposite infelicities in hell, 763.

REVELATION. See *Apocalypse*.

REVENGE. See *Vengeance*.

REUBEN. Reuben and his tribe represented, in the highest sense, omniscience; in the spiritual sense, wisdom, intelli-

gence, and knowledge, also faith; and in the natural sense sight, 351. Reuben, in the opposite sense, signifies wisdom separated from love, also faith separated from charity, 134, 351. This is represented and signified by the adultery of Reuben with Bilhah, his father's woman, 134.

REWARD. Reward signifies internal beatitude, and hence external, which are only from the Lord, 949. Hence reward signifies the happiness of life eternal, from the delight and pleasantness of love, and of the affection of good and truth, 526.

RICHES. Riches signify spiritual riches, which are knowledges, 206.

RIGHT. In the spiritual world the south is on the right hand, and the north on the left, 933.

RIVER and FLOOD. A river signifies truths and also falsities in abundance, 409, 563, 683. See *Euphrates*. The river of the water of life signifies Divine truth, 932.

ROAR, To. See *Lion*.

ROBE. See *Garment*.

ROCK. A rock when spoken of the Lord signifies Divine truth, 768, 915; so a stone, 915. A rock, in the opposite sense, signifies the faith of falsity, and mountain the love of evil, 339. They who are in falsities of faith, enter by holes and clefts into rocks, 338. What is signified by hiding themselves in mountains and rocks, 339.

ROD or STAFF. A rod or staff signifies power, as a sceptre, 485. A rod of iron signifies the power of truth in ultimates, 148. To rule with a rod of iron signifies to convince by the literal sense of the Word, and, at the same time, by rational arguments grounded in natural light, 148, 544, 828.

ROMAN CATHOLICS. Their doctrines concerning baptism, eucharist, masses, repentance, justification, purgatory, seven sacraments, holy things, and power, see what is premised. Babel, collected from Isaiah, Jeremiah, and Daniel, 717. Babylon signifies the Roman Catholic religion, 631. That there is no church among them, but a religion; because they do not approach the Lord, nor read the Word, and they invoke the dead, 718. This religion is holy and splendid in externals, yet profane and abominable in internals, 731. Through externals they are held in the faith that this religion is super-eminent, so that common people cannot believe otherwise, when it has for its end dominion, and the possession of all things. 787. They who are of that religion are in external without internal affections, and in the worship of men living and dead, 792. The love of dominion over Divine and holy things, is the devil, and they have profaned all the truths and goods of the Word, 802. Babel signifies the profanation of what is holy, and adulteration of the whole Word, and of the church, 717, 720, 802. They profane, 723, 728, 781, 802. Babel is called the den of demons, and of every unclean bird, because there are atrocious evils and falsities, 757. Certain tenets enumerated, which are detestable, concerning the eucharist, invocation of the dead, masses, the Divine power transferred to themselves, and prohibition of reading the Word, 753, 795. By arts and schemes they have diverted men from the worship of the Lord, 800. Their worship, 777, 778, 780. They have extended their dominion over things secular, and over supreme judges, and they continually aspire to their former despotic power, 799. The vicarship is an invention, 752, 802.

By dominion over the souls of men they amass riches; and in the preceding ages, when they enjoyed despotic power, they collected together prodigious treasures, 752, 759. The like dominion possesses their minds, but at this day is restrained, 759. They are enriched by holy things of the Word adulterated, 772. Their acquisition of riches, 784. The heads in their hierarchy make unlawful gain, 799. The laity bring them precious things, and buy such things as they say belong to eternal life, 786, 789. They who bring and buy, are meant by the pilots, and those employed on ships, 786.

They acknowledge, and in a manner esteem the Word as holy, because it treats of the Lord, whose power they have transferred to themselves, and also of the keys given to Peter, whose successors they affirm themselves to be; but this acknowledgment they possess from without, and not within, 725, 733, 739. They have not denied this Divine truth, that to the Lord belongs all power in heaven and earth; but they have profaned it, by having transferred His power to themselves, 738. They have seen, but as it were with eyes shut, that the Humanity of the Lord is Divine; but they have not yet acknowledged it, because they have transferred all things of the Lord to themselves, 738. At first they held the Word sacred; but successively adulterated it, and at length profaned it, 737. They have adulterated the truths of the Word by applying them to dominion; and they have profaned the Word by applying and attributing to themselves Divine power, 719, 781. They have often deliberated respecting the reading of the Word by the laity, but rejected it, 733, 734. The Word in various ways, and by various pretences, is prohibited to be read, 733, 734. The Word is taken out of the hands of the common people, lest their adulterations and profanations should become apparent, 730. In heart they defame the Word, and hate it, 733, 735. They have no truth and good, 765,

766, 780. They have no perception of truth, because they do not approach the Lord, nor read the Word, 796. They have no spiritual affection for truth and good, 792. There does not remain with them any inquiry after spiritual truth, 794. They have no understanding of spiritual truth, 793. They have no conjunction of spiritual good and truth, because no conjunction with the Lord, but with men living and dead, 797, 798. The power of binding and loosing, or opening and shutting heaven, is Divine power, and not given to man, 798. What the Lord said to Peter, and concerning the keys, is not to be understood of Peter, but of that truth which Peter then confessed, and that truth is meant by the rock on which the Lord would build His church, 768, 798. Otherwise they might claim to themselves a power, that all should sit upon thrones, and judge the tribes of Israel, according to the Lord's words, 798. They have fortified themselves by various things, as by the inquisition, by terrors in regard to purgatory, by monasteries, by possessions and riches, and by a prohibition from reading the Word, by external holiness, by masses, and the worship of the dead among the common people, and by splendid exhibitions, 770; but they shall be destroyed, 770.

They who are in the kingdom of France are not united with the Roman Catholic religion, 740–744. That religion in the various kingdoms is not equally cultivated, 740, 745. There are two sorts of men who cultivate that religion, the one who acknowledge it, because born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred; the other, who love and kiss that religion, 786. They who acknowledge it because born and brought up in it, but who nevertheless approach God, and hold the Word to be sacred, after death come into heaven, and many societies are formed of them, 786, 531. From that religion have emanated the falsities of the Reformed churches, 751, 801.

The doctrines of the Roman Catholic religion by the final judgment and after it were dispersed, 631. Their evils and falsities infested the heavens, and the heavens are rejoiced that they are removed, 790. The judgment upon the Babylonians, and their treasures which they had also amassed, and which were dissipated and reduced to dust, 772. After that they did not possess precious things, but instead vile things, which correspond with their falsities, 772–776. They who exercise dominion from love of self and of the world, after death wish to be in the same pleasures, but they are deprived of them, and reduced to miserable states, 782. The delights originating in their love of dominion, and the satisfactions arising from their love of wealth, after death are changed into opposites, 763. After death they are deprived of all these things, 764, 770. The punishments of those after death who had exercised dominion from love of self and the world, 765. That after death they entertain hatred against the Lord, because they then see that the Lord alone reigns over heaven and the church, and no man from himself, 766. At the final judgment they were cast into hell, who, from the instigation of the love of self, had exercised dominion over the holy things of the church, and they were preserved who had looked to the Lord, and shunned evils as sins, 755. Their elateness of heart from dominion, and their confidence from wealth, 764. Every one ought to beware of having connection with that religion by acknowledgment and affection, lest he perish, 760.

SACKCLOTH. To clothe in sackcloth represented lamentation over devastated truth, 492.

SACRAMENTS. See the doctrines premised, VII. Baptism is a sacrament of repentance, and an introduction into the church; and the holy supper is a sacrament of repentance, and an introduction into heaven, 531.

SACRED SCRIPTURE. See *The Word*.

SACRIFICE. To eat, when speaking of sacrifices, signifies to appropriate to one's self what is holy; and to eat things sacrificed unto idols of the Gentiles, signifies to defile and profane what is holy, 114, 135.

SALVATION. By the Lord's being salvation is signified that the Lord is the Saviour, also that salvation is in and from Him, 368, 804.

SAND. The multitude described by the sand of the sea, 860.

SARDIS. The church in Sardis signifies those who are in dead worship, 154 and following. Dead worship, 154, 157, 161.

SARDINE. The sardine stone signifies goods of the Word in ultimates, 231.

SATAN. See *The Devil*.

SCALES OR BALANCES. See *Measure*.

SCARLET. Purple signifies celestial good, and scarlet celestial truth, 725.

SCEPTRE. Sceptre signifies power, like staff, 485.

SCORPION. It signifies deadly persuasion, 425.

SEA. The sea signifies heaven in its extreme, 878; because in the extremes, and at a distance, the heavens appear like seas, which are atmospheres, in which they live who are in the most general truths from the literal sense, the seas there are appearances, 233, 404, 878. See *Atmosphere*. The sea signifies the church among those who are in truths of

a general kind, also among those who are in external natural worship, and but little in spiritual, 238, 869. That the sea signifies the external of the church, as consisting of those who are in its externals; and the earth signifies the internal of the church, as consisting of those who are in its internals; the sea signifies the church among the laity, because the laity are in externals, and the earth the church among the clergy, because the clergy are in internals, 398, 402, 470, 567, 594, 677, 680. The sea as of glass mingled with fire signifies a collection of those who are in external worship and not in internal, 659, 661. That the sea shall be no more, Apoc. xxi. 1, signifies a collection of Christians before the judgment, from which they were taken away and saved, who were written in the book of life, 878. The sea also signifies hell, 791.

SEAL. Sealed with seven seals signifies entirely hidden, 257. To open the seals signifies to explore and know the states of all, and to judge every one according to his state, 259, 295, 388. See *Book*. To seal with seals, 257. Not to seal the words of this prophecy, signifies that the Apocalypse must not be shut, but is to be opened, preface, and 947.

SEE, TO, VISION. To see signifies to understand, 7. Being in vision, 36. The state of the prophets when they were in vision, 945. See *Spirit*.

SEED. Seed signifies those in the church who are in truths of doctrine, and abstractly truths of doctrine, 565. Seed, in the opposite sense, signifies falsities of doctrine, 565. Iron and clay, which shall mingle with the seed of man, 913.

SELL, TO. See *To Buy*.

SENSUAL MEN. The nature of those men who are called sensual, also of sensual things, which are the ultimates of the mind from the "Arcana," 424, 430. Sensual men and things described, 455. Locusts signify them, 424, 430.

SEPULCHRE. See *To Bury*.

SERAPHIM. See *Cherubim*.

SERPENT. It signifies sensual things, the ultimates of man's life, hence craftiness and various evils, 455, 841. A serpent signifies a seducer, 562.

SERVANT. Servants signify those who are in truths, and by truths serve others; therefore the prophets were called the servants of Jehovah; and even the Lord is so called with respect to His Divine Human, 3. Servants signify those who are in truths, and ministers those who are in goods, because the latter minister and the former serve, 128. Bondmen and freemen, 337, 604, 832. See *Free*.

SEVEN. Seven signifies all, and hence what is full and perfect, and is predicated of any thing holy, and profane, 10, 737. Seven adds what is holy and profane, 737.

SHAME. See *Nakedness*.

SHEEP. Two flocks, one of sheep, and the other of goats, 417.

SHIP. Ships signify knowledges of good and truth, 406.

SHORTLY or QUICKLY. Shortly or quickly signifies certainly, 4, 943, 947, 949. Near or at-hand signifies nearness of state, not of time, 9, 947. See *Afar-off*.

SICKLE. A sickle signifies the Divine truth of the church, because harvest signifies the state of the church; and to put forth the sickle to the harvest signifies to make an end of the church destroyed by falsities, and execute judgment, 643, 645. See *Harvest*.

SIGN, TO SEAL or MARK. A sign signifies a revelation of things to come, 532, 656. A sign is spoken of truth, and is testification, and a sign is also spoken of quality, and is manifestation, 532. See *Miracle*. To mark or seal on the foreheads signifies to distinguish and separate one from another according to love, 347.

SILK. Silk signifies mediate heavenly good and truth, 773.

SILVER. Gold signifies the good of love, and silver the truth of wisdom, 913.

SIMEON. Simeon and his tribe represented, in the highest sense providence; in the spiritual sense, spiritual love, which is toward our neighbor, and is called charity; and, in the natural sense, obedience and hearing, 356.

SIN. See the doctrines of the Reformed premised at VI.

SINGING, A SONG. A song signifies acknowledgment and confession from joy of heart, because singing exalts, 279. A new song signifies an acknowledgment, confession, and glorification of the Lord, that He is the God of heaven and earth, 279, 617. The song of Moses signifies confession from a life according to the precepts of the Decalogue, and the song of the Lamb signifies confession from faith respecting the Divinity of the Lord's Humanity, 662.

SIX. Six signifies what is complete, 480, 610. Six signifies all truth of good, 610; 666 signifies all truth of the Word falsified, 610.

SIXTEEN. The numbers 16 and 1600 signify the marriage of good and truth, or of evil and falsity; like 4 and 2, 654.

SIXTUS V. Discourse with him, 752.

SLEEP. Natural life without spiritual life is called sleep, and is like sleep, 158. See *Watchful*.

SLEEP, TO. See *Sleep*.

SMALL. See *Great*.

SMOKE. The smoke of incense signifies what is grateful and accepted, 394. Smoke signifies Divine truth in ultimates, 674. It sometimes signifies the same as

clouds, 674. Smoke in the opposite sense signifies profane falsity, 807. It signifies the pride of one's own intelligence, 452, 453. The smoke of a furnace signifies falsities from evil loves, 422.

SMYRNA. The church in Smyrna signifies those who are in goods as to life, but in falsities as to doctrine, 91 and following.

SODOM. Sodom signifies love of dominion from self-love, 502.

SON, DAUGHTER. Son signifies truth, 130. Son signifies truth of doctrine and understanding, and perception and thought of what is true and good, 543. A male child signifies truth conceived in the spiritual man and born in the natural, 543. The son, whom the dragon persecuted, signifies the doctrine of the New Jerusalem, 543. Daughter and virgin signify the affection of what is true and good, and the church as to that affection, 543. The daughter and the virgin of Zion, Jerusalem, Israel, Judah, in the Word, signify the church in the affection of goodness and truth, 612, 620. Where virgins and young men are mentioned together, virgins signify the affection of truth, and young men the understanding of truth, 620. They who are conjoined to the Lord by love and faith, are called His sons and heirs, because born again from Him, 890. The Lord is called the Son of God as to His Divine Humanity, and the Son of Man as to the Word, 44.

SONG. See *Singing*.

SORE. See *Wound*.

SOUL. Soul signifies the life of the understanding and faith, and heart the life of the will and the love, 681, 781, 812. To love their soul signifies to love self and the world, the things proper to man; whence is known what is signified by loving their soul more than the Lord, 556. The immortality of the soul, 224. See *Immortality*.

SOUND. Sounds correspond to affections, and hence the sounds of instruments signify affection of two kinds, 702; see *Music*. Thought exists from affection, and thought is the form of affection, just as speech is of sound: so faith and charity, 655, 875.

SOUND, TO. See *Trumpet*.

SPEECH. See *Tongue*, *Angel*, and *Heaven*.

SPEWED. See *Vomit*.

SPIRIT. The Holy Spirit is not a person by himself, because the Lord is omnipresent, 666, 962. A deliberation in a council concerning the Holy Spirit, that it is not a God by itself, but the proceeding Divine from the Divinity in the Lord through His Divine Human glorified, 962. Spirit, when spoken of God signifies the Truth of the Word, 87. The spirit and life of doctrine is from the Word, because from the Lord, 502. Seven spirits signify all who are in Divine truths, consequently abstractly Divine truth, 14, 237. The proceeding Divine in the Word is called the spirit of the nostrils of Jehovah, the blast of God, and breath, 343; see *Wind*. To be in the spirit signifies to be in a spiritual state, in which the things in the spiritual world clearly appear; and to be in vision signifies the same, 36, 225, 722. The two states of the prophets, one when they wrote the Word, in which they heard the Lord speaking, the other, when they saw those things in heaven, in which state they are said to have been in the spirit, also in vision, 945. Spirits who are in the world of spirits are with men, and men with spirits; yet spirits know nothing concerning man, nor man concerning spirits, because man is in a natural, and spirits in a spiritual state, 943.

SPIRITUAL WORLD, and the WORLD OF SPIRITS. The world of spirits is in the midst between heaven and hell, 552. All after death come first into the world of spirits, and this world is like a forum, and as a stomach which first receives the food, 791. In the world of spirits there are societies, and spirits are there prepared either for heaven or for hell, 784, 866, 884. The wicked there at first have intercourse with the good, that they may be explored and proved, 843, 850, 886. They who are in the world of spirits are associated with men on earth, 552, 784. How long they who were formerly in the world or spirits, remained there, and how long they remain at this day, before they are elevated into heaven or cast into hell, 866. The dragon and his angels were cast into the world of spirits, whence they are in communication with men on earth, who are in the draconic faith, 552, 558. They who had worshipped the Lord, and lived according to His commandments, were guarded by the Lord in the lower earth, lest they should be seduced by the dragonists; and after the judgment, when the dragonists were removed, they were taken up by the Lord into heaven, 325, 326, 329, 843, 845, 846, 850, 884, 886. In the spiritual world are all the objects in the natural world, but all are correspondences, 772.

SPOT. A spot signifies a falsity, and hence the unspotted signifies him who is in truths, and without falsities, 625.

STAFF. See *Rod*.

STAND, TO. To stand before God signifies to hear and do what is perceived, 366, 369. To stand upon one's feet signifies to be reformed as to the external man, 510.

STAR. Stars signify knowledges of good and truth, 51, 74, 333. Stars signify Divine spiritual truth, which is of faith from good, 420. Stars signify intelligence, 408.

The seven stars signify the church in heaven, 65. The Lord is called a star from the light of His Divine wisdom, 954. The Lord is called the morning-star from the light which will rise for the New Church, which is the New Jerusalem, 151, 954. Stars falling from heaven signify that knowledges of good and truth from the Word are dissipated, 333. What is signified by the sun, moon, and stars being darkened, 413; see *Sun*.

STING. Stings signify falsities of a hurtful nature for evils, 439.

STONE. Stone signifies truth in ultimates, 231. Precious stones and diamonds signify Divine truths of the literal sense of the Word, also truths of doctrine from the Word translucent by its spiritual sense, 231, 540, 823, 915. Precious stones correspond to the truths and goods of the Word, and in heaven they are from that origin, 231. Precious stones and diadems signify the truths of the Word falsified and profaned, 540. The Lord as to Divine truth is called the corner-stone, the stone of Israel, and the rock, 915.

STREETS. Streets signify truths and falsities of doctrine, 501.

SULPHUR. It signifies lusts from infernal love, 452, 453.

SUN. The Lord as to Divine love and wisdom shines as a sun before the angels and the proceeding heat is Divine love, and the proceeding light is Divine wisdom, whereby He is omnipresent, 796, 961. The Lord appears as a sun above the heavens, because the angels cannot sustain His presence, as He is in Himself, 54, 961. The sun, when speaking of the Lord, signifies Divine love and wisdom, 53, 831. The sun signifies the good of love, and, in an opposite sense, love adulterated, 332. The sun in an opposite sense, signifies self love, 53, 690, 919; also natural love, 919. The sun, moon, and stars being darkened, signify that good of love, truth of faith, and knowledges of good and truth, are no longer seen and known, by reason of evils from falsities and falsities from evils, 413. The sun stood still in Gibeon, 53.

SWEAR, TO, OATH. To swear is to attest truth, 474. Oaths were representative of a covenant; but they were abolished with the rest of the representatives, 474. The children of Israel, because they were in representative rites, were permitted to swear by Jehovah, 474. Jehovah or the Lord swore by Himself, because by Divine Truth which is Himself, 474.

SWEDENBORG: His works referred to, "Doctrine of Charity," 67. "Continuation as to Final Judgment and Spiritual World," 260, 320, 734, 755, 786. "Divine Love and Wisdom," 5, 14, 29, 31, 44, 48, 49, 53, 58, 76, 90, 148, 256, 335, 352, 647, 649, 678, 682, 691, 708, 774, 796, 798, 907, 914, 938, 943. "Divine Providence," 14, 17, 31, 59, 170, 204, 427, 451, 602, 686, 691, 798, 907, 943. "Earths in Universe, 716. "Doctrine of Faith," 17, 67, 586, 668. "Final Judgment," 17, 329, 631, 716, 755, 769. "Heaven and Hell," 20, 45, 53, 89, 110, 176, 241, 260, 276, 647, 716, 818, 861, 943. "Heavenly Arcana," 5, 43, 45, 49, 114, 161, 213, 358, 854. "Doctrine of Life," 67, 218, 461, 498, 515, 543, 668, 669, 892. "Doctrine of the Lord," 6, 8, 13, 21, 24, 26, 44, 59, 67, 87, 96, 150, 170, 173, 174, 200, 222, 266, 281, 379, 451, 472, 473, 476, 490, 498, 515, 555, 613, 664, 668, 684, 704, 776, 820, 958. "Marriage," 434. "New Jerusalem and its Heavenly Doctrine," 5, 19, 215, 543, 716, 758, 958. "Doctrine of the Sacred Scripture," 1, 24, 29, 31, 44, 47, 49, 65, 99, 110, 134, 200, 241, 272, 297, 360, 483, 507, 540, 543, 571, 613, 642, 669, 739, 740, 818, 820, 824, 825, 915, 958. "White Horse," 716, 820.

SWORD. A sword truth fighting against falsity, and falsity fighting against truth, 52. So swords (*machæra*), and (*romphæa*), 52, 108, 308, 836. A sword upon the thigh, signifies combat from love; a sword in the hand, signifies combat from power; and a sword, because from the mouth, signifies combat from doctrine; and a sword proceeding out of the mouth of the Lord signifies combat from the Word, 836.

SYNAGOGUE. The synagogue of Satan signifies the doctrine of falsity, 97.

SYNCRETIST. The conjunction of faith and charity by a syncretist, 386.

TABERNACLE. The tabernacle signifies the Lord's Divine Human, and in a representative sense heaven and the church, 585, 882. The tabernacle signifies the celestial church, among those who are in love and thence in wisdom from the Lord; and that the temple signifies the spiritual church, among those who are in charity and faith from the Lord, 585, 882. The temple of the tabernacle of the testimony signifies the inmost of heaven, where the Lord is in His holiness in the Word and in the Decalogue, 669, 895. The temple and tabernacle seen after the destruction of a place of worship, wherein was an image of faith separated from charity, 926. The tabernacle in the wilderness, and the feast of tabernacles, 585.

TAIL. The tail is the ultimate of the head, because the head is continued to the tail, 438. It signifies the sum of all things relating to doctrine, when the head signifies the primary thereof, 438. Tail also signifies all the truths of the Word falsified, 438, 541.

TARTARY. Great Tartary in Asia described, from a conversation with spirits and angels, and among them is the old Word, 11.

TEETH. Teeth signify sensuals, which

are the ultimates of the natural mind, 435. Gnashing of teeth is disputation from falsities of faith, 386, 435.

TEMPLE. The temple signifies the Lord's Divine Human, also the church in heaven and the world; and it signifies those three conjointly, because they cannot be separated, 191, 520. The tabernacle signifies the Lord's Divine Human and the church in which the Lord is in Divine good; and the temple signifies the Lord's Divine Human and the church in which the Lord is in Divine truth, 585, 882. See *Tabernacle*. The temple signifies the spiritual heaven, and worship from spiritual love, 649. In the New Church there will be temples, but the Lord will he the temple, 926. A place of worship which was seen, wherein was an image of faith separated from charity, and its destruction through light from heaven, and in the room of that place of worship there then appeared the tahernacle, the temple, and lastly the Lord only, 926.

TEMPTATION. They in the world who conquer in temptations, conquer to eternity, 301. Concerning temptations, 215, 639.

TEN. Ten signifies full, much, and many, also every thing, and all, 101; like a tenth part, 515.

TEN THOUSAND. Myriads or tens of thousands have relation to truths, and thousands to goods, 287. Myriads of myriads signify a great ahundance, 447.

TENT. See *Tabernacle*.

TESTIMONY, WITNESS, TO TESTIFY. To testify or hear witness is said of truth, and truth testifies of itself, consequently the Lord, because He is truth itself, 6, 199, 953. The Lord testifies from Himself, and He is His own witness, 669, 6, 199, 490, 953. The testimony of Jesus signifies that the Lord is the God of heaven and earth, and a life according to His commandments, 490, 555, 810. Testimony signifies the acknowledgment of the Divine Human of the Lord, 490, 846. The testimony signifies the Decalogue, 669. The two witnesses signify the acknowledgment of the Lord and life according to His precepts, 490. The two witnesses are two doctrines, one concerning the Lord, and the other concerning life according to the commandments, 508, 515. The two witnesses lying dead in the great city, which is Sodom and Egypt, and what was done to them, 531.

THICK DARKNESS. See *Darkness*.

THIEF, THEFT. The Lord will come as a thief signifies that the truths and goods of worship shall he taken from the wicked, and they shall not know when and how this is done, 164. This is attrihuted to the Lord, though it is hell which steals them, 164.

THIGH. See *Loins*.

THIRST, TO THIRST. To thirst is said of a lack of truth, and to be hungry of a lack of good, 381. To thirst signifies to desire truths, to be in want of truth and from want of truth to perish, 956. See *Hunger*.

THOUGHT. See *Understanding*.

THOUSAND. The thousand years which relate to the kingdom of the faithful, and the hinding and loosing of the dragon signifies some time, 842, 844, 849, 855, 856. The millenarians imagine vain things concerning the last state of the church, 842. A thousand two hundred and sixty days signify until the end and heginning, 491, 547.

THREE. Three in the Word relates to truths, 322. Three in the Word signifies all with respect to truth, like a third part, 400; also complete and entire, because in every thing there must he a trine, in order that it may be something, 505, 875. The Lord spake three times, signifies that it is Divine truth, and ought to he believed, 505, 887. Seven relates to holy things, and three to things not holy, and otherwise they signify the same, 505. See *Seven*. Three and a half signifies until the end and heginning, 505, 562. To be divided into three parts, signifies to be totally destroyed, 712.

THRONE. He who sat on the throne is the Lord, 808. Throne signifies heaven, 14, 221, 932. Throne signifies judgment in a representative form, 229, 865, 932. It also signifies governn ent, 932. The thrones on which the apostles should sit, signify judgment from Divine truths of the Word and the church, 233. That throne refers also to the kingdom of evil and falsehood, 694. The throne of Satan, 110. The throne of the beast, 694.

THUNDER. A voice out of heaven, when from the Lord, is heard as thunder, 472, 615. Lightnings, thunderings, and voices, signify illustration, perception, and instruction, 236. They also signify reasonings, arguments, and confirmations in favor of falsities, 306, 710.

THYATIRA. The church in Thyatira signifies those who are in faith from charity and hence in good works, also those in faith separate from charity and hence in evil works, 124, and following.

TIME. There is no time in the Divine idea, 4. Times and spaces in the spiritual world are appearances according to states of life, 947. Time and such things signify states of life, 427, 476, 785, 935, 947. No time signifies no state of the church, consequently no church, 476. Time, times, and half a time, signify to the end and heginning, 562.

TONGUE. It signifies the doctrine of a church, and as speech religion, 282. To gnaw the tongue signifies to detain the thought from hearing truths, not to endure

to hear truths, 696. The spiritual language, common to spirits and angels, has nothing in common with language of men; and every letter in the alphabet signifies a thing; hence letters conjoined, a certain sense; and vowels, because they are sounds, signify the affections of a thing and its sense; and hence it appears why the Lord is called Alpha and Omega, 20, 38.

TRADE, To. To trade and traffic signify to acquire knowledges of good and truth from the Word, 606, 759. See *To Buy*. In the opposite sense, it signifies to procure knowledges of things evil and false, and hy them to gain, 759, 771. The merchandise of Bahylon are holy things of the Word adulterated and profaned, 772. By those things they have traded, 772, 783, 784. Even the heads in their hierarchy are such, 799.

TRAVAIL IN BIRTH, To. See *To Bring Forth*.

TREE. The tree of life signifies the Lord as to Divine Love, 89, 933, 951. Tree signifies men as to affections and consequent perceptions, 400. All things pertaining to a tree correspond to things in man; what by the tree, branches, leaves, flowers, fruit, and seed, from such things seen in the spiritual world, 936.

TRIBE. The twelve tribes of Israel signify the church as to all goods and truths, and they signify those in the church who are in goods and truths from the Lord through the Word, 348, 349. They signify those things according to the series named, 349. Every tribe signifies something of the church, 349. The tribe, first named, is as the head to the rest, 330. The twelve tribes are divided into four classes, and in each class are three, 360. 12,000 of each tribe, and hence 144,000 together, signify the higher heavens, and the church among them, which is internal; that they form as it were the head and face of the rest, 348–350, 363; 144,000 sealed signify those who have approached the Lord alone, and lived according to his commandments, of whom the new Christian heaven is formed, 612. By the tribes of the earth wailing, is signified that there are no longer any goods and truths of the church, 27.

TRUMPET. Trumpets from heaven signify various things, 226. To sound trumpets, signifies to call together on solemn occasions, also to explore and to discover quality, 391, 397.

TRUTH. See *Marriage*. Truth is the form of good, and good is the essence of truth, and thus they make one, 906. Good without truth is not good in spirit, and truth without good is not truth in spirit, 386. Good is formed hy truths, not hy truths in the understanding only, hut hy life according to them, 832. To live according to truths is good, and thus truth becomes good through life, 923. The good of doctrine also is truth, because it only teaches good, 923. Good in the thought is not reflected upon, because it is only felt; but truth is reflected upon, because it is seen, 908. Celestial good and truth, and spiritual good and truth, 726. Good with man is according to truths, which become of the will or love, 935. Truth does not operate from itself but from good, neither does good operate from itself hut through truth, 649. The good of love is formed hy truths of wisdom, like the good of charity hy truths of faith, 912.

No one can see any doctrinal truth in the Word, except from the Lord, 566. Divine truths of the Word are like mirrors, whereby the Lord is seen, 938. The acknowledgment of the Lord keeps in connection all knowledges of good and truth, or truths, 916. There is a connection of all spiritual truths, which is like the connection of the organs, and members in man's hody, 916. The rational mind of man is opened more interiorly, in proportion as he sees truths in the Word, 911. The angels, who are in the celestial kingdom of the Lord, see spiritual truth within themselves, as the eye sees natural objects, 920. By means of truths all things pertaining to the church and religion hecome spiritual; many enumerated from the "Arcana," 161. Man cannot he reformed hut by means of truths, 815. Man cannot he reformed by truths only, but hy life according to them, 832. Without truths evils cannot he removed, 706. Evils and falsities are discovered hy means of goods and truths from the Word, 673. They who are in good with respect to life, and not in truths with respect to doctrine, 107, 110.

TURTLE. Turtles were seen, who and what they were, 463.

TWELVE. Twelve signifies all things of the church in regard to truths and goods, 348, 907. Numbers arising from twelve by multiplication signify the same, as 144, 12,000, 144,000, 348, 909. The 144,000 sealed out of every tribe of Israel, signify those in heaven and the church, who approach the Lord alone, and live according to His precepts, 348, and following, 612.

ULCER. See *Wound*.

ULTIMATE. See *Extreme* and *External*.

UNCLEAN. Clean relates to goods, and shining to truths, 814. Unclean relates to the adulteration and falsification of the Word, 924. Unclean or filthy relates to those who are in falsities from evil, 702 924, 948.

UNCTION or ANOINTING, To ANOINT. See *Oil*.

UNDERSTANDING, INTELLIGENCE. Gen-

uine wisdom and intelligence is procured hy knowledges of truth and good from the Word; consequently hy spiritual truths from the Lord, 189. Wisdom consists in knowing that there is a God, what God is, and what is of God, 243. All wisdom is from love, 875. See *Love*. They who are of the celestial kingdom of the Lord, see Divine truths in themselves, as the eyes see objects, 920. Temple of wisdom described, 875. No one can see the temple of wisdom, still less enter therein, unless he perceives that what he knows and understands is little comparatively like a drop of water to the ocean, 875. Love and wisdom neither exist nor subsist but in use, 875. Every man has the faculty of willing good and understanding truth, consequently liherty and rationality, and this faculty is never taken away from any one, 427, 429. The understanding of every man may be elevated into the light of heaven, and perceive spiritual truths when he hears them; and this is done according to the affection of knowing and understanding them, 914. Even devils can understand the arcana of wisdom, 940. They who have confirmed themselves in falsities, are not willing to understand truths, and it appears as if they were not able, 765. Many may be in the understanding of good and truth, but not in them, unless in a life according to knowledges, 337. Whatever is in the understanding, and not in the life, is not in man, hut still in an outer court, 337. The understanding can be elevated into the light of heaven, but if the will is not elevated into the heat of heaven, the things of the understanding perish and fall to the love of the will, 335. The light of heaven with the wicked may be received in the understanding removed from the love of the will, hut if the light of heaven falls into the evil of the will, there arises darkness, 386. Man has understanding in spiritual things as in civil, 224.

There is an interior thought, called perception, and an exterior thought, called thought, and the latter is in natural light, whereas the former is in spiritual light, 914, 947. Material thought and spiritual thought relative to God, heaven, and our neighhor, 611. The rational faculty is the first receptacle of spiritual truths, 936.

It is hurtful to close the understanding in spiritual things, 224. What evils exist, when the understanding is shut from religion, 564, 575. A thousand visionary things may be obtruded by removing understanding from faith, 451, 575. The understanding heing held a prisoner in subjection to faith is derived from the Roman Catholic religion, and it obstructs the passage of the light of heaven from the Lord, so that man cannot afterwards he illustrated, 914. The learned have attributed every thing to thought and faith, because thought, and consequently faith, falls within the sight of the understanding, but affection, and consequently charity, does not fall within the sight of the understanding, but into the love of the will, and the love of the will perceives only from delight, which it perceives obscurely by the senses, 908.

Upon. See *Over*.

Use. See *Work*.

Vastation. See *Consummation*.

Vengeance or Revenge. Vengeance is attributed to the Lord, when nevertheless the wicked hreathes revenge against the Lord when he perishes, 806. See *Wrath*.

Vessel. It signifies knowledges, because a container, 775. Vessels of brass, wood, iron, and marhle, 775.

Vesture. See *Garment*.

Vial. See *Cup*.

Victory, To Overcome. To overcome signifies to fight against evils and falsities, and to be reformed, 88, 105, 890.

Vineyard. A vineyard signifies the church where the Word is, and the Lord known, in particular the spiritual church, 650. To gather the vintage, signifies to bring forth fruit, and to make an end, the same as to reap, 649.

Virgin. See *Daughter*.

Virtue or Power has relation to celestial good, 373, 674.

Vision. See *To See*.

Voice. A great voice, when from heaven, signifies Divine truth, 37, 50, 226. Voice, when speaking of instruments, signifies sound, 792.

Vomit. 205.

Walk, To. It signifies to live, and when speaking of the Lord, it is to live from Him, 167.

Wall. A wall signifies what defends, and when it relates to the church, it signifies the Word in its literal sense, 898. The wall of the city Jerusalem signifies the Word in its literal sense, 898, 902. The foundation of its wall signifies doctrinals from the Word, 902.

War. Wars signify spiritual wars, which are attacks upon truth, and are conducted by reasonings from false principles, 500, 548, 586. The ministry of the Levites was called military service, 500. Arms signify such things as belong to spiritual war, 436. See *Arms*.

Wash, To. To wash signifies to purify from evils and falsities, and to reform and regenerate, 378. Washings formerly signified such things; like baptism, 378.

Watchful, Watchfulness, Watching. Spiritual life, which exists from affection and perception of truth, is signified by watchfulness, 158, 705. Natural

life without spiritual life is called sleep, and it resembles sleep, 158.

WATER. Waters signify truths, 50. Living water or the water of life signifies Divine truth from the Lord, 932. The voice of waters signifies Divine truth out of heaven, and from the Lord through heaven, 50, 614, 615. The angel of the waters signifies the Divine truth of the Word, 685. Water also signifies the Divine truths of the Word adulterated and profaned, 710, 745.

WAY. In the spiritual world there are ways which lead to heaven, and hence ways signify leading truths, 176.

WEALTH. See *Riches*.

WEDDING. See *Marriage*.

WEEK. A week signifies state, and the seventh week a holy state, 489.

WHEAT. Wheat and barley signify good and truth of the church from the Word, 315.

WHITE. White is predicated of truth, because it proceeds from the light of heaven, 167, 231, 305; see *Color*. To make white signifies to purify truths from falsities, 379.

WHITE STONE. It signifies truths favoring and united to good, 121.

WHOREDOM. See *Adultery*.

WIDOW. Widow signifies those who are without protection, because without truths, which they desire, 764.

WILDERNESS. It signifies the church in which all truths of Word are falsified, 546. It signifies the church in which there are no truths, because they have not the Word, 546. It signifies a state of temptation, in which man is without truths, 546.

WILL. To will signifies inwardly to love; because what a man wills, that he loves, and what he loves, that he wills, 956. The will is internal, because it is an endeavor, 875.

WIND. Wind signifies influx from heaven, and, in the opposite sense, from hell, 343. This influx from heaven is called the blast of God, hreath, and breathing, 343. Respiration, which is of the air, corresponds to the understanding and faith, 708. Wind, especially east wind, signifies the dispersion of falsities by influx, 343.

WINE. Wine signifies Divine truth, and, in an opposite sense, truth falsified and profaned, 316. The wine of Babylon signifies the abominable tenets of the Roman Catholic religion, from the truths of the Word adulterated and profaned, 758. See *Roman Catholics*. Bread and wine were offered upon the altar with sacrifices: bread was the meat-offering, and wine was drink-offering, 778. See *Bread*.

WING. Wings signify defences and powers, 245, 561. See *To Fly*. The voice of wings signifies reasonings, 437.

WISDOM. See *Understanding*.

WITNESS. See *Testimony*.

WOE, or ALAS. Woe or alas signifies lamentation over calamity, unhappiness, and damnation, 416, 518, 769, 785, 788.

WOMAN. Woman signifies the church, 434.

WOOD. It signifies good, in particular natural good, 774. Thyine wood, 774. Wood signifies good according to the species of tree, 775. Wood, in an opposite sense, signifies evil and what is accursed, 774.

WORD, THE, or SACRED SCRIPTURE. The Lord is the Word, and all of the Word, 200, 819. The Word is holy and Divine, 752. No one can see any truth in the Word but from the Lord, because the Lord is the Word, 42, 566, 958. The Word is hidden to all to whom the Lord does not open it, 257. The Word is the medium of conjunction with the Lord, 881. The Word is in heaven among the angels, 669.

The Word is the beginning of the work of God, 200. The Word vivifies and enlightens, 200. The spiritual life of man is from the Word, 411. The spirit and life of the doctrine of the church is from the Word, 602. The Word is not understood without doctrine, and doctrine is not understood without life according to doctrine, 320. The Word by means of the literal sense communicates with heaven, 200. The Word in its origin is purely Divine, and when it passed the third heaven it was made Divine celestial, when it passed the second heaven it was made Divine spiritual, and when it came into the world it was made Divine natural, hence there are three senses in the Word, celestial, spiritual, and natural, 959. The spiritual truth of the Word is like light from the sun, and the natural truth of the Word like light from the moon and stars, 414. They who read the Word from love of self and the world, consequently from a use merely natural, see no truth therein; but it is different with those, who, from the affection of truth, are in spiritual use, 255, 889. It is of the Providence of the Lord, that they who are in evils of life, and in falsities of doctrine, do not see either truth or good in the Word; because if they saw and knew them, they would profane them, 314, 316, 686, 688.

In the Word there are appearances, and by them the truths may be falsified, unless genuine truths are known, 439. Those who falsify the Word, from experience, and what the falsification of the Word is, 566 at the end. Spiritual death proceeds from falsification and adulteration of the Word, 411. The Reformed do indeed acknowledge that the church is founded on the Word, but nevertheless they found it upon one single assertion of Paul falsely understood, 750, 417. See

Faith. A table, in which the light flowed immediately from heaven, on which were placed truths from the Word falsified, what happened; and another table, on which was the Word, where no one who had falsified truths was allowed to touch it, and a certain leader in the doctrine of faith alone, who touched it, 566. All the truths of the Word are falsified and destroyed by the dragonists, 541.

Catholics declare the Word to be holy, but for what reasons, 725, 733. At first they acknowledged the Word to be sacred, but afterward they adulterated and profaned it, 737. By them the Word is taken away from the laity, lest the adulterations and profanations thereof should be perceived, 739. The reading of the Word by the laity has at times been deliberated among them, which notwithstanding was rejected, 734. The Catholics at heart despise and reject the Word, 735. The acknowledgment of the Word by the French nation, 740–744. See *France.*

In the Word there are two senses, celestial and spiritual, within its natural sense, and the celestial sense is designed for those in heaven who are in the celestial kingdom of the Lord, and the spiritual sense for those in heaven who are in the spiritual kingdom of the Lord, 725. The Word, in its literal sense, is the basis, firmament, guard, and wall, lest its spiritual sense should be injured, 898. The spiritual sense is in every particular of the Word, and hence the Word is internally spiritual, 1. The Word guarded by the Lord, lest its spiritual sense should be injured was represented by open purses full of gold and silver, 255. No one sees the spiritual sense but from the Lord, 824. The Word, in its literal sense, is transparent to those who are in genuine truths, 897; and hence to those who will be of the Lord's New Church, 897. A man who reads the Word holily is illustrated by the light from the spiritual sense flowing into its natural sense, 911. The coming of the Lord in the clouds of heaven signifies the opening of the Word as to its spiritual sense, in which He alone is treated of, 642. The spiritual sense of the Word could not be revealed till after the judgment, 804. 825. Violence was offered to the Word by the Roman Catholics, also by the Reformed, who were in faith separated from charity, and also by the Jews; but violence was offered by them to the literal sense of the Word, but not to its spiritual sense, because this has been hitherto unknown and shut up, 825. 820. The Lord bore every violence offered to the Word, consequently to Himself, because He is the Word 820.

The spiritual sense of the Word is abstracted from persons, 78, 79, 96. See *Person.* In the Word there is a marriage of good and truth, and therefore there are words spoken in relation to good, and in relation to truth, 373, 483, 689. See *Marriage.* The interpretations given from the Lord in the Word were given in a natural and not in a spiritual sense, 736. From the most ancient times there was a Word in Asia, before the Israelitish Word, and this Word still remains, in Great Tartary, 11. The two states of the prophets, one in which they wrote the Word, and the other when they were in vision, 945. See *Spirit.*

Work, Works. See the doctrines of the Reformed premised, at III. Man cannot do good from himself, but from the Lord, 178, 224. Works are internal and external; and such as the internal works are, such are the external; such the mind is inwardly, which produces them, 76, 641. Good works are charity and faith in internals, and their effects in externals, 949. Works are the containers of charity and faith, 141. Love and wisdom are nothing unless they are in use, as charity and faith are not unless they are in works, and in these they exist, 875. There are internal acts, in which they must be, in order that they may exist, which are of the will, and are called endeavors, 875. These internal acts ought to close in external acts, in order that they may abide, 868, 875. Man regards works in their external form, which may appear similar both in the good and wicked, but the Lord regards works in their internal and external form at the same time, 76. By the Lord's saying to the seven churches, I know thy works, is signified that the Lord sees all the interiors and exteriors of man at once, 76, 94, 109. Love, wisdom, and use cohere as one; so charity, faith, and works, 352. The internal operations from the Lord are ten thousand times ten thousand in number, but they are for the sake of the outmost, in which man will he jointly with the Lord, 463. Man ought to do good which is of charity, and believe truth which is of faith, as from himself, 218, 222, 224, 875; but he ought to believe that it is from the Lord, 875. Because man is not life in himself; his action is the mind acting; and the Lord has commanded that man shall do good, 875. All of religion consists in doing good to our neighbor, 484, 571. To do the commandments of the Lord is to love Him, 556. They who immediately approach the Lord live according to Divine laws, as the natural man according to civil laws, but between them there is a difference, 920. Spiritual use is for the sake of the Lord, our neighbor, and salvation; and natural use is for the sake of self and the world, 889. There is a spiritual moral life, and a natural moral life, which lives in their external form appear alike, 386. The

works of the Lord signify all things in heaven, the world, and the church, created and made by Him, 663. The works of the hands of God signify goods and truths, 457. See *Hand*.

They who primarily, or in the first place, respect goods of charity, which are good works, are in reality in truths of doctrine, but not on the contrary, 82. Every man respects truths of doctrine in the first place, but he is then like unripe fruit; but with those who are regenerated the state is inverted, and then they respect, in the first place, goods of charity, and become like ripe fruit, which contains prolific seed, 83, 84. See *Reformation*. They who are in works alone, and not in truths, are in darkness and thick darkness, and they act as the Gentiles did; and in the world of spirits they assist the wicked, who through them commit evil, 110. How they who are in good works and not in truths appear in heaven, 107.

The Reformed who are in faith alone, and have confirmed themselves therein, believe that every good work done by man is merit-seeking, 484, 875. Various arguments among the Reformed, that a man cannot do any religious good, that is, good which contributes to salvation, 484, 675. Arguments that a man can contribute nothing, or no more than a stock, to the act of justification, 484, 675. They who believe that all works done by man are not good, and not saving, but faith alone, falsify all things of the Word, and destroy all things of the church, 541, 566. By the works of the law in Paul are meant the works of the Mosaic law, proper to the Jews, 417 Man is judged according to his works, from Paul, 417, 868.* Paul, as James, says, that the doers of the law are justified before God, and not hearers, 417, 828. By the dragon and the false prophet are meant those who teach that faith alone saves, and that the works of charity are good, in order that the laity, are from religion, may be kept more strictly bound to live according to civil and moral laws, 926.

WORLD. The world signifies all in the world, the good as well as the wicked; also the church, 589. The foundation of the world signifies the establishment of the church, 589.

WORLD OF SPIRITS. See *Spiritual World*.

WORMWOOD. It signifies infernal falsity; like gall, 410. See *Bitter*.

WORSHIP. Worship is according to doctrine, 777, 778. Worship with man is perfected according to life, and therefore it is at first natural, afterward moral, and lastly spiritual, 161. External worship separated from internal, 859. Worship without truths of faith and goods of charity is dead, 154, 161, 157. To worship signifies to acknowledge as holy or sacred, 579, 580, 588, 630. When speaking of the Lord, it signifies to acknowledge Him as the God of heaven and earth, and to adore Him, 630.

WOUND. Sores and wounds signify evils in the extremes, originating in internal malignity, which are lusts, 678.

WRATH. Wrath and revenge are attributed to the Lord, when the evil are wrathful, and breathe revenge, 525, 635, 658, 806. The wrath of God signifies evils and falsities in the church, 673. The day of the wrath of the Lamb signifies the judgment, 340, 525, 806. The wrath of the Lamb also signifies the influx of the Lord from heaven into the evil, 339. Wrath, when speaking of the evil, signifies hatred, 558, 565, 655, 658. Wrath relates to evil, and anger to falsity, 635.

WRITE, To. To write signifies to commit to posterity for remembrance, 36, 63, 639, 816.

YOUNG MAN. Where virgins and young men are mentioned together, virgins signify affections of truth, and young men truths, 620.

ZEAL. Zeal is the consequence of love, and when predicated of the Lord, is the consequence of Divine love, 831. Exteriorly zeal appears like anger, but interiorly it is affection, which is of love because from spiritual heat, 216.

ZEBULON. Zebulon and his tribe represented, in the highest sense, the union of the Divine and the Divine Human in the Lord; in the spiritual sense, the marriage of the Lord and the church, also the marriage of good and truth; and, in the natural sense, marriage love, 359.

ZION. Mount Zion signifies heaven and the church, where the Lord alone is worshipped, and where is life according to His commandments, 612. The virgin and daughter of Zion signifies the church in regard to the affection of good and truth, 612.

ZONE. See *Girdle*.

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II. The state of man after death in general, and their state in particular who have confirmed themselves in falsities of doctrine. Respecting hoth the former and the latter, the following facts are noted: First, That men, for the most part, rise again on the third day after their decease, and know no other than that they are still alive in the former world. Second, That all flock into a world, which is in the midst between heaven and hell, called the world of spirits. Third, That they are there introduced to various societies, and therehy examined as to their quality. Fourth, That the good and faithful are there prepared for heaven, and the wicked and unfaithful for hell. Fifth, That after preparation, which continues some years, a way is opened to the good to a certain society in heaven where they are to dwell to eternity; hut to the wicked a way is opened to hell: heside other particulars. Afterward the nature of hell is described; and that they are called satans there who are in falsities from confirmation, and devils who are in evils of life, 153.

III. A company of spirits were seen praying to God, that He would send His angels to instruct them on various subjects of faith, hecause on most points they were in douht, because the churches differ so among themselves; and yet all of their ministers exclaim, Believe us; we are God's ministers and know: and angels appeared whom they questioned concerning charity and faith, repentance, regeneration, God, the immortality of the soul, also haptism and the holy supper; to which particulars the angels made such replies as might fall within their understanding; ohserving, moreover, that whatever does not fall within the understanding, is like seed sown in sand, which however watered with rain, yet withers away; and that the understanding closed hy religion, no longer sees any thing in the Word from light, which is from the Lord therein; nay, that, if it reads, it becomes more and more hlind in what relates to faith and salvation, 224.

IV. There were seen in a certain manger large purses, in which was silver in great abundance, and near them angels, as guards; in an apartment adjoining, modest virgins, with a chaste wife; and also near that apartment two little children; and lastly a harlot and a dead horse; and afterward I was instructed what these signified, and that hy them the Word was represented, such as it is in itself, and such as it is at this day. Also, concerning those who thought to shine like stars in heaven, who when examined, were found to have studied the Word from self-love, that they might appear great in the world, and he worshipped. When they were admitted into heaven, they were found to he without truths, and were stripped of their garments, and expelled; hut still their pride remained, and a helief in their own merit. But it is different with those who study the Word from the affection of knowing truth, hecause it is truth; these are taken up into heaven, and saved, 255.

V. In the spiritual world it is not allowed any one to speak hut as he thinks, otherwise he is openly heard as a hypocrite; and that therefore in hell no one can name Jesus, hecause Jesus signifies salvation. By this means experiment was there made, how many in the Christian world at this day helieved, that Christ even as to His Human, is God; therefore in a place where many of the clergy and laity were assemhled, it was proposed to them to utter the words Divine Human; yet scarce one could disengage these two words from his thought, and thus pronounce them. That the Lord with respect to His Human also, was God, was confirmed to them hy many passagse from the Word, as by the following, in Matt. xxviii. 18; John i. 2, 24; xvii. 2; Col. ii. 9; 1 Epistle John v. 20, and also hy other passages: but still they could not utter Divine Human; and what was surprising, neither could the Evangelical, although their orthodoxy teaches, that in Christ God is man, and man God; and still further, neither could the monks, who yet in the most holy manner adore the body of Christ in the eucharist, utter the words Divine Human. From this experiment

it was discovered, that the greater part of Christians at this day are either Arians or Socinians, and that such, if they worship Christ as God, are hypocrites, 294.

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VII. There was heard at a distance as it were a gnashing of teeth, and intermixed as it were a beating noise; I approached the sounds, and saw a hut constructed of reeds, stuck together with mud, and instead of the gnashing of teeth and the beating sounds, I heard from the inside of the hut altercations on faith and charity, which of them was the essential of the church; and they who were for faith maintained their arguments, asserting that faith is spiritual, because it is from God, but charity is natural, because it is from man; on the other side, they who were for charity said, that charity is spiritual, and faith is natural, unless it be conjoined to charity. To this a certain syncretist, desirous to put an end to the strife, made an addition, confirming that faith is spiritual, and charity is only natural; but it was observed, that moral life is twofold, spiritual and natural, and that in man who lives from the Lord, life is spiritual-moral, but in man who does not live from the Lord, life is natural-moral, such as may exist with the wicked, and frequently with spirits in hell, 386.

VIII. Two flocks were seen, one of goats and the other of sheep; but when beheld nearer, instead of goats and sheep were seen men, and it was perceived, that the flock of goats consisted of those who made faith alone saving, and the flock of sheep of those who made charity united with faith saving; and I asked them, why they were assembled there; they who appeared like goats said, that they formed a council, because they had been informed, that what is said by Paul in Rom. iii. 28, That man is justified by faith without the works of the law, is not rightly understood, for by faith, is not meant the faith of the present day, but faith in the Lord the Saviour; and by the works of the law are not meant the works of the law of the Decalogue, but the works of the Jewish law, which were rituals; and they said, that it had been concluded, that faith produces good works as a tree produces fruit. To this, they who constituted the flock of sheep gave assent; but then an angel, standing between the two flocks, cried to the flock of sheep, "Do not give ear to them, because they have not receded from their former faith;" and he divided the sheep into two flocks, and said unto those on the left, "Join yourselves to the goats, but I declare to you, that a wolf will come, who will carry them away, and you with them." But then inquiry was made how they understood that faith produces good works as a tree produces fruit, and it was discovered, that their perception, with respect to the conjunction of faith and charity, was entirely opposite to that comparison, and consequently that their declaration was deceitful; which being comprehended, the flock of sheep, some of whom had joined themselves to the goats, reunited into one, as before, confessing that charity is the essence of faith, and that faith separated therefrom is merely natural, but conjoined thereto becomes spiritual, 417.

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XIII. There was seen a grand dock or arsenal for shipping, and therein vessels of various sizes, and boys and girls sitting on the decks, who expected turtles, which rose up out of the sea; when they emerged, I saw that they had two heads, one of which they could draw back into

the shells of their body; the other head appeared in form like a man's, and from this latter they talked with the boys and girls, who on account of their elegant discourse stroked them, and also gave them gifts. What these things signified, was explained hy an angel, namely, that they were men in the world, and consequently, so many spirits after death, who say, that God, among those who have obtained faith, does not see any thing that they think or do, hut only regards their faith concealed in the interiors of their mind: and that such men can quote and declare holy things from the Word before their congregations in churches, altogether like others, hut these things they utter from the great head which appears like a man's, in which they then insert the small one, or draw it into the body. These spirits were afterwards seen floating in the air, in a ship with seven sails, and they who were therein, ornamented with laurel, and clad in purple garments, exclaimed that they were the most eminent for wisdom of all the clergy; but these appearances were images of pride and conceit from the ideas of their minds; and when they were on the ground, I spoke with them first from reason, and afterward from the Scripture, and hy many arguments I proved that this doctrine of theirs was insane, and as it was contrary to Scripture, it was from hell. But the arguments whereby I proved it, cannot he quoted here, hut may he seen in the Relation itself; afterward, they were seen in a sandy place, in tattered garments, having their loins girt about as it were with fishing nets, through which their nakedness appeared; and lastly, they sunk down to a society in the neigbborhood of Machiavellians, 463.

XIV. There was heard a noise like the grinding of a mill, and following the noise, I saw a bouse full of clefts and chinks, the entrance into which appeared under ground, and therein was a man collecting passages from the Word and other books, in favor of justification hy faith alone, and scribes on one side copied what he collected into a hook. And I inquired what he was then collecting; he said he was collecting this, that God the Father withdrew His grace and favor from the human race, and that therefore He had sent His Son, to make expiation and propitiation; to which I replied, that it was contrary hoth to Scripture and reason, that God could withdraw His grace and favor, for tbus He would withdraw His essence, and consequently would cease from being God; and when I had proved this even to conviction, he became exasperated, and ordered his scribes to turn me out; but as I walked out of my own accord, he threw after me the first book he could lay hands on, and that book proved to be the Word, 484.

XV. There was heard a noise like the collision of two mill-stones, and I approached to the entrance, and I saw a house, in which were many small cells, wherein sat the learned of this age confirming justification hy faith alone; and as I drew near to one of them, I asked what he was then studying; he said, concerning the act of justification, which is the principal article of all the doctrines in our orthodoxy; and I asked, whether he knew any sign when justifying faith enters and when it has entered; and he said, that this was effected passively and not actively; to which I replied, "If you take away the activity therein, you also take away the reception, and consequently this act would be only an ideal phantom, or a creature of the imagination, and is hut the pillar or statue of Lot's wife tinkling like dry salt when scratched by a scribe's pen or fingernail." The man growing angry took up a candlestick to throw at me, but the candle going out, he threw it in the face of his companion, 484.

XVI. I approached toward a certain house where a number of people were assembled, and dehating whether the good which a man does in a state of justification hy faith is religious good or not; it was agreed that by religious good is meant such good as contributes to salvation; but victory inclined to those who contended, that all the good tbat a man does contributes nothing to salvation, for no good proceeding from the will of man can have any connection with what is a free gift; that neither can any good proceeding from man he connected with the merit of Christ, which is the only means of salvation; neither can man's operations be coupled with the operation of the Holy Spirit, which effects all things without the aid of man; from which it was concluded, that good works also in a state of justification by faith contribute nothing to salvation, but faith alone. This reasoning being heard by two Gentiles who stood at the door, one of them said to the other, These people have no religion at all, for who does not know that what is called religion consists in doing good to one's neighhor for the sake of God, consequently, from God and with God? 484.

XVII. I was seized with a grievous disease, from the smoke emitted from that Jerusalem mentioned in the Apocalypse, xi. 8, which is called Sodom and Egypt, and I was seen hy those who were in that city as dead, who said among themselves, that I was not worthy of burial, the like of which is related concerning the two witnesses mentioned in the chapter; and

moreover, I heard many blasphemies from the dwellers in that city, because I had preached repentance, and faith in the Lord Jesus Christ; but as a judgment was executed upon them, I saw that the whole of that city fell, and was overflowed with waters, and afterward that they ran about among heaps of stones, and lamented their lot, when nevertheless they believed that through the faith of their church they were renewed and made just; but it was said to them, that they were farthest from being such, because they never performed any act of repentance, and thence they knew not one evil that was damnable in themselves; after that it was said to them from heaven, that faith in the Lord and repentance are the two means of regeneration and salvation, and that this is most obvious from the Word, and, above all, from the Decalogue, baptism, and the holy supper, as may be seen, 531.

XVIII. There was a debate among spirits, whether a man can see any genuine truth in the Word, without immediately approaching the Lord, who is the Word itself; but because there were some who contradicted it, an experiment was made, and then they who approached God the Father could not see any truths, but all who approached the Lord were enabled to see them. During this dispute there came up out of the bottomless pit certain spirits mentioned in Apoc. chap. ix., when they proceeded to examine the mysteries of justification by faitb alone, saying that they themselves approach God the Father, and see their own mysteries as clear as the day; but answer was made that they saw them in the light of infatuation, and that there was not one single truth belonging to tbem; being angry at these assertions, they adduced many things from the Word, which were truths, but they were told, that in themselves they were truths, but in them they were truths falsified; that such was the case was evidenced by their being led to a house where there was a table, into which light flowed immediately from heaven, and they were told to write those truths which tbey bad adduced from the Word on a piece of paper, and place it on the table, which, when done, that paper on which the truths were written, shone like a star, but when they drew nearer, and fixed their eyes on it, the paper appeared black as if from smoke. After that the angelic spirits were led to another table like the former, on which lay the Word encompassed by a rainbow, which when a certain leader of the doctrine of faith alone touched with his hand, an explosion took place as from a gun, and he was cast into a corner of the room, and lay there for the space of an hour to all appearance dead. The angelic spirits then conversed with each other about the falsification of the Word, and in what it consists, which is proved by an example, 566.

XIX. In what manner man, when prepared for heaven, enters therein, namely, that after preparation he sees a way wbich leads to a society in heaven, wherein he will live to eternity, and that near the society there is a door, which is opened, and that after he was entered examination is made, whether there is a similar light and heat in him, that is, a similar truth and good to that which is with the angels of that society; which when discovered, he goes about and inquires where his house is, for there is a new house provided for every novitiate angel, which being found, he is received and reckoned as one of that society. But with regard to them in whom there is neither light nor heat, that is, the good and truth of heaven, their lot is hard, for when they enter, they are miserably tormented, and from the torment, cast themselves down headlong; this happens to them from the sphere of the light and heat of heaven, in the opposite of which they are; afterward they no longer desire heaven, but associate themselves witb their like in hell: hence it appears, that it is vain to suppose, that heaven consists in admission through favor, and that being admitted they enter into the enjoyments therein, like those who in this world enter into a house where there is a marriage. Many who believed that heaven consisted only in admission througb favor, and after admission eternal joy, from leave ascended into heaven, but because they could not sustain the light and beat, that is, the faith and love there, they threw themselves down headlong, and then they were seen hy tbose who stood below, like dead horses. Among those who stood below and saw them thus fall, were some children with their master, and he instructed them what this appearance as it were of dead horses signified, and who they were who, from a distance, so appeared, observing that they were tbose who, when they read the Word, think of God, their neighhor, and of heaven materially and not spiritually; and they think materially of God, who think from person concerning essence, and of the neighhor and his quality from his face and speech, and of heaven and the state of love therein from place; but that they think spiritually, who think of God from His essence and hence of His person, of the neighhor from his quality, and hence of his face and speech, and of heaven from a state of love therein and hence of place. After which he taught them, that a horse signifies the understanding of the Word, and because the

Word with those who think spiritually while they read it, is a living letter, therefore they appear at a distance like sprightly horses; and, on the contrary, because the Word with those who think materially, while they read it, is a dead letter, therefore these latter appear at a distance like dead horses, 611.

XX. One of the dragon spirits invited me to see the delights of their love, and he carried me to a certain place like an amphitheatre, on the benches whereof were seated satyrs and harlots, and then he said, Now you shall see our pastimes; and he opened a gate and let in as it were oxen, rams, sheep, goats, and lambs, and presently after through another door he let in lions, panthers, tigers, and wolves, who rushed in upon the flock, and tore in pieces and killed them; but all these appearances were produced by means of phantasies: upon seeing this, I said to the dragon, "In a short time thou shalt see this theatre converted into a lake of fire and brimstone." The pastime being finished, the dragon went forth attended by his satyrs and harlots, and he saw a flock of sheep, whence he perceived, that one of the Jerusalem cities was near, from the sight whereof a desire seized him to take that city, and cast out its inhabitants, but because it was encompassed by a wall, he proposed to take it by stratagem, and then he sent one skilful in incantation, who being let in, when one of the inhabitants of the city discoursed intelligently concerning faith and charity, explaining which of them was the primary, and how far charity was conducive to salvation, the dragon, enraged at the reply, departed out of the city, and collecting together a great number of his followers, prepared to lay siege to it, but while he was in the endeavor to approach and assail it, fire from heaven consumed them, according to what is foretold in the Apoc., chap. xx. 8, 9, 655.

XXI. A certain paper was sent down from heaven to a society of English, which contained an exhortation to acknowledge the Lord the Saviour to be the God of heaven and earth, according to His words in Matt. xxviii. 18; but they consulted two prelates who were in the society, what they should do, who advised them to send back the paper to heaven whence it came; which being done, that society sunk under ground, but not very deep: after some days some of them came up, and related what was their lot, after they had sunk down, moreover that they had there addressed themselves to the prelates, and argued with them on account of their advice, and that they had made many remarks concerning the state of the church at this day, and had blamed their doctrine of the trinity, their justifying faith, their charity, and other matters which appertained to the orthodoxy of the prelates, and finally demanded, whether they would renounce these errors, because they were contrary to the Word; but it was all to no purpose; and because they had called their faith dead and also devilish, according to James in his epistle, one of the prelates took off his cap from his head, and laid it on a table, and said he would not take it up again, until he had avenged himself on the scoffers of this faith; but then there appeared a monster rising up from beneath, like the beast described in the Apocalypse, chap. xiii. 1, 2, who took the cap and carried it away, 675.

The twelfth, thirteenth, and fourteenth chapters of Zechariah explained in a summary, 707.

XXII. A conversation held with some English bishops in the spiritual world, concerning the tracts published in the year 1758, which they had received in the world, but thought of no value, and had discouraged everybody they could from reading them; passages from the Apocalypse, chap. xvi. 12–16. were read and explained to them, and they were told that they and others like them were the persons there alluded to. This conversation with the bishops was heard from heaven by their king (George II.), who inquired the cause; and being informed of their false notion concerning the Lord's Divine Human, of their rejection of charity, and the nature of the hierarchy which they affect and exercise, which occasioned the shameful rejection of the above-mentioned works, the king was astonished, and bid them depart, exclaiming, How is it possible for any one so to harden his heart against hearing any thing that relates to heaven and life eternal? 716.

XXIII. I had some discourse in the spiritual world with Pope Sixtus V., who came out from a society in the west; he told me that he presided over a society of Catholics, who excelled in judgment and industry, and that he was made their governor, by reason that half a year before his death he had been of opinion that the vicarship was invented for the sake of dominion, and that the Lord the Saviour, because He is God, ought alone to be adored and worshipped, also, that the Sacred Scripture is Divine, in which belief he continued to his life's end. He also mentioned many other things, relating to the Romish saints, the treasure in the castle of St. Angelo and at Loretto, the society over which he presides, and the stupidity of such popes and cardinals as desire to be adored as Christ. Also his message to those on earth respecting Christ, the Word, and the Holy Spirit, which he subscribed and transmitted, 752.

XXIV. A conversation in the spiritual world with the Babylonian nation, respecting the keys given to Peter, and their belief that the Lord transferred to him His power over heaven and hell, which they violently insisted upon; but this being contrary to the spiritual sense of the Word, they desired to see the Word which is in heaven, in which Word there is not the natural but the spiritual sense, because it is for the use of the angels who are spiritual, in which Word they saw plainly that Peter is not mentioned, but instead of Peter, truth from good which is from the Lord. On seeing this, in a rage they rejected it, and would almost have torn it to pieces with their teeth, if it had not been instantly taken from them, 768.

The adulteration and profanation of all the truth of the Word, and hence of every thing holy in the church, proceeding from the Roman Catholic religion; and also how that profanation was and is occasioned, 802.

XXV. I saw an army mounted on red and black horses, all of them with their faces turned toward the tails, and the hinder part of their heads towards the heads of the horses, who cried out, Let us fight against them who ride upon white horses; and this ludicrous army sallied out of a place which is called Armageddon, Apoc. xvi. 16; and it was constituted of those who in their youth had imbibed the tenet respecting justification by faith alone, and who afterward, when they were promoted to eminent stations, rejected those things which are of faith and religion, from the internals of their mind to the externals of their body, where at length they disappeared. The quality of those who appeared in Armageddon is described and it was heard from thence, that they were desirous to engage in dispute with the angels of Michael, which was also permitted, but at some little distance from Armageddon; and they disputed among themselves on the understanding of these words of the Lord's Prayer, Our Father who art in the heavens, hallowed be Thy name, Thy kingdom come; and then they were told by the angels of Michael, that the Lord the Redeemer and Saviour, is the Father of all in the heavens. He Himself taught, that the Father and He are one; that the Father is in Him and He in the Father; that he who sees Him sees the Father; that all things of the Father are in Him; also that it is the will of the Father, that they should believe in the Son, and that they who do not believe in the Son, shall not see life, but that the wrath of God abideth on them; also that to Him belongs all power in heaven and earth, and that to Him belongs all power over all flesh: that no one sees or can see God the Father, but the Son alone who is in the bosom of the Father; beside other passages. After this combat, the Armageddons being overcome, one part of them were cast into the bottomless pit mentioned in the Apoc. chap. ix. and the other part were driven forth into a desert, 839.

The xxviii. and xxix. chapters of Ezekiel explained in a summary, 859.

XXVI. Two angels descended, the one from the eastern heaven, where they are under the influence of love, and the other from the southern heaven, where they are under the influence of wisdom, and they conversed concerning the essence of the heavens, whether it consisted in love or wisdom, and they agreed that it consisted of love and of wisdom thence derived; hence that the heavens were created by God from love through wisdom. After this sight, I went into a garden, through which I was conducted by a certain spirit, and at length to a palace which was called the Temple of Wisdom, of a quadrangular shape, its walls of crystal, its roof of jasper, and whose foundations consisted of precious stones of various kinds; and he said, that no one could enter that temple, except he who was in the belief, that the things which he knows, understands, and is wise in, are so little in comparison with those which he does not know, nor understand, and which he is not wise in, as to be scarce any thing; and because I was in this belief, it was given me to enter, and I saw that this whole temple seemed built to be the form of light. I related in this temple what I had heard from the two angels concerning love and wisdom, and they asked whether they had not mentioned a third, which is use; and they said, that love and wisdom without use are only ideal entities, but that in use they become realities; and that it is the same with charity, faith, and good works. After this I left the temple and walked in the garden, and I saw some spirits sitting under a laurel and eating figs; whom I asked how they understood, that man can do good from God, and yet do it as from himself; who replied, that God operates it inwardly in man, but if man does good from his own will and from his own understanding, that he defiles it, so that it is no longer good; but in reply to this, I said, that man is only an organ of life; and that if he believes in the Lord he does good of himself from the Lord, but if he does not believe in the Lord, and still more if he does not believe in any God, he does good of himself from hell; and moreover, that the Lord gave man the free-will of acting either from one or the other. That the Lord gave man this freedom, is confirmed by the Word, wherein man is commanded to love God and his neighbor, to

operate the goods of charity as a tree bears fruit, and to do His commandments in order that he may he saved, and that every one will be judged according to his works; and that all these things would not have been commanded, if man could not have done good of himself from the Lord. After these things, in returning home with the angelic spirit, he illustrated what faith and charity are, and what their conjunction effects; this he illustrated by a comparison with light and heat, which meet in a third, because light in heaven in its essence is the truth of faith, and heat there in its essence is the good of charity; hence that as light without heat, which like the light of winter in the world strips the trees of leaves and fruit, so is faith without charity and as light united to heat, which like the light of spring vivifies all things, so is faith united to charity, 875.

XXVII. That I was carried to a place, where they were who are meant by the false prophet, and by one of them there I was invited to see their place of worship, and I went and saw it, and therein was the image of a woman clothed in a scarlet robe, holding in her right hand a golden medal, and in her left hand a string of pearls, but these things were induced by fantasies; but when the interiors of my mind were opened by the Lord, instead of the place of worship, I saw a house full of crevices, and instead of the woman I saw a beast, like that described in Apoc. xiii. 2; and under ground there was a bog, in which the Word lay deeply hidden: but presently, from the blowing of an east wind, tbe place of worship was removed, the bog dried up, and the Word exposed to view; and then by light from heaven there appeared the tabernacle such as it was with Abraham, when the three angels came to him and foretold the birth of Isaac: and afterward, from light which was sent forth from the second heaven, instead of the tabernacle there appeared the temple, such as it was at Jerusalem: after these things, the light shone from the third heaven, and then the temple disappeared, and the Lord alone was seen, standing upon the foundation stone, where was the Word; but because an excessive holiness then filled their minds, this latter light was withdrawn, and instead, light from the second heaven was sent forth; from which the former appearance of the temple returned, and within it the tabernacle, 926.

XXVIII. A discourse among the angels concerning God, that His Divine is the Divine *Esse* in itself and not from itself, and that it is one, the same, itself, and indivisible; also that God is not in place, but with those who are in place; and that His Divine love appears to the angels as a sun, and that the heat thence is in its essence love, and the light thence in its essence wisdom. The Divine proceeding attributes, which are creation, salvation, and reformation, are of one God, and not of three, 961.

XXIX. There was seen a magnificent palace, in which was a temple, wherein were seats placed in three rows: in the temple was a council convened by the Lord in which they were to deliberate concerning the Lord and the Holy Spirit; and when as many of the clergy as there were seats had entered, the council began; and as the first proposition was concerning the Lord who assumed the humanity in the Virgin Mary, then an angel standing at the table read before them what the angel Gabriel said to Mary, The Holy Spirit shall come upon thee, and the virtue of the Most High shall overshadow thee, and the holy thing which is born of thee shall be called the Son of God, Luke i. 35; and also in Matt. i. 20–25: and moreover many passages from the prophets, that Jehovah Himself is about to come into the world, and also that Jehovah Himself is called the Saviour, Redeemer, and Righteousness; from which it was concluded, that Jehovah Himself assumed the humanity. The other deliberation respecting the Lord was whether He and the Father are not therefore one, just as the soul and body are one; and this was confirmed by many passages in the Word, and also from the creed of the present church; from which it was concluded, that the soul of the Lord was from God the Father, and hence that His Humanity is Divine, and that it ought to be approached in order to approach the Father, because by it He sent Himself into the world, and made Himself visible to man, and thereby also accessible. This was succeeded by the third deliberation, which was respecting the Holy Spirit, and then they first discussed the idea of three Divine persons from eternity, and it was established from the Word, that the Holy Divine, which is called the Holy Spirit, proceeds out of the Lord from the Father. At length from what was deliberated in this council this conclusion was made, that in the Lord the Saviour there is a Divine Trinity, consisting of the Divine from which all things are, which is called the Father, the Divine Human, which is called the Son, and the Divine Proceeding which is called the Holy Spirit, and that thus there is one God in the church. After this council was finished, there were given to those who sat on the seats splendid garments, and they were conducted into the new heaven, 962.

PASSAGES OF SCRIPTURE

Heavier type is used when the passage is quoted.

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	14–19	**414**
ii.	1	**447**
	7	**343**
	25	**213**
iii.	1–5, 14, 15	550
	1, 13	**562**
	7	936
	14	788, **455**
	15	538, **505**
	23, 24	**239**
vi.	12, 13, 17, 19	748
viii.	11	936
ix.	4, 5	781
	12–17	**466**
	13	598
	21–23	**213**
	26	**289**
xi.	1–9	**717**
xii.	10	503
xiii.	10	503
xiv.	18, 19	**316**
	18–20	101, **289**
xv.	11	**757**
	16	**658**
	17	**422**
	18	**444**, 503
xvii.	11	598
xviii.	21	**658**
xix.		502
	24	**452**
	24, 25	**599**
	28	**422**
xxviii.	18, 19, 22	779
xxix.		349
	14	489
xxx.		349
	10, 11	352
	16, 17	358
	19, 20	359
xxxii.	2, 3	**862**
	31	939
xxxv.	18	349
	22	134
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xxxvii.	21, 22, 29	351
xli.	38–44	360
	41	503
xli.	42	**814**
	50–52	355
xlvi.	3	503
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xlviii.	2	**137**
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	9	**241**
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		653
	11, 12	**305**
	13	**406**
	14, 15	358
	17	**455**
	17, 18	**298**
	19	352
	20	20, **353**
	21	**354**
	22	**384**
	22, 26	**360**
	23, 24	**299**
	24	**915**
	33	**137**

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vii.		503
	1	8
	3	598
	4	862
	15–27	**379**
	17–25	**405**
	20	**485**
viii.		503, **485**
	1–10	**702**
	12	**485**
ix.		503
	8–11	**678**

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22–25 399, 401
23 485
x. 503
12 424, 485
22, 23 505
xi. 503
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xii. 1 10
2 935
7, 13, 22 379
13 440, 657
41, 51 862
xiii. 2, 12 17
21, 22 468
xiv. 16, 21, 26 485
21 343
27 503
xv. 8, 9 343
23–25 411
25 774
xvii. 5 485
9–12 485
xix. 1, 11, 15, 16 505
5, 6 586, 749
9 24, 662
10, 11, 15 529
12, 13, 20–23 529
14 166
16 236
16, 18 529
16–25 397
20 336
xx. 4, 5 601
7 474
24–26 392
25 457, 847
26 213
xxi. 14 624
xxii. 22–24 764
29 623
29, 30 17
xxiii. 2 578
10 623
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15 939
20, 21 81, 44, 939
20–23 344
28–30 567
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9 585
10–16 774
10–40 585
11 913
16 490, 529
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18 913
18–21 239
22 239, 490, 529, 555
23, 24 913
30 939
31 43
31, 38 913
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18, 20, 23 342
30 585
31 239, 725
31, 36 450, 725
33 529
33, 34 586
36 725
xxvii. 1 774, 905
1–9 322, 392
2 270
9, 11–13 342
9–18 487
9, 18 814
16 450, 725
20 493
xxviii. 6 793
6, 15 450, 725
6, 15–21, 30 540
8 725
11 793
15 725
15–21 349, 915
16 905
20 897
21 348
31–35 328
33 725
36, 37 189
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39 814
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7, 29 779
10, 25, 41 278
11, 12 242
12, 16, 20, 21 379
13, 22 782
18 468
22 438
30, 35, 37 10
40 316, 778
xxx. 1, 2 905
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2, 3, 10 270
3 913
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23, 24 493
31–33 779
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34–37 777
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15 490, 555
15, 16 529, 669
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20 54, 939
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xxxiv. 5 24
15 134
29 529, 662
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xxxvi. 1, 2 793
8 793, 814
8–28 585
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17–22 43
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xxxviii. 9 814
18 814
21 669
xxxix. 8 793
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5, 16 468
9–11 438
iv. 3, 13 242
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35 468
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37 417
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viii. 17 862
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28 278
33, 34 10
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12, 13 395, 468
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10 939
12–14 781
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12 474
14 210
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xx. 5 134
xxi. 6 468
17–23 625
18 210
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22 48
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18 242
39, 40 367
39–44 585
40, 41 400
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2–4 468
3, 4 43
5, 6 348
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	6	567
	8	**427**
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	18, 21, 24, 28	**10**
	23, 24, 27	**167**
	26	**101**, 485
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	31	278
	36	936

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	5	862
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	7	939
	8	725
	23, 35, 39, 43, 47	**500**
v.	2–4	862
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vi.	1–21	47
	13, 21	**417**
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	8	242
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	1–11, 29	862
	10	935
	33	529
	35	**939**
	36	**287**
xi.	1–3	599
	18–20	489
	31, 32	862
	33	657
xii.	14, 15	862
xiii.	4–15	349
	20	623
	33	**424**
xiv.	8	**629**
	10–12	629
	11, 22	598
	18	**322**
	21	629
	22	**101**
	33	**134**
xv.	2–15	316, 778
	7	278
xv.	17–22	623
	24	242
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xvi.	6, 7	468
	19, 42	629
	29–33	285
	41–48	**393**
	46	395
xvii.	2–8	**485**
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	7, 8	357
	10	**490**
	12, 13	585
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xviii.	1, 2, 23	585
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	15	567
	17	782
	24, 28	101
xix.	2	**417**
	4	**10**
	11	166, 505
	14	**417**
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xxi.	1–10	469
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	14, 15	11
	18	485
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xxiii.	5, 12, 16	114
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	6, 7	409
	9	**241**
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	17	**342**, 954
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xxvi.	5–56	349
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xxviii.	1–15	778
	1	778
	2	468
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	11–15, 18	778
	19, 20	242
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xxix.	1–7	316, 778
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	6	**935**
xxxi.	1–8	**397**
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	19–35	505
xxxii.	1	352
xxxiii.	2–56	862
	55	**439**
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	13	538
	23	248
	31, 33	546
	35	474
iii.	16, 17	352
iv.	3	578
	13	101
	13, 23	529
	16–18	601
	19	53, 477
	23	503
	23–28	774
	24	216
	34	598
	36	468
v.	2, 3	529
	9, 10	216
	11	81
	22, 23	529
	29	527
vi.	2, 13, 14, 24	527
	5	682
	5, 8	347
	13	474
	14, 15	216
vii.	15	503
	22	567
viii.	2–4, 15, 16	546
	6	527
	7	509
	7, 8	315
	9	775
	19	578
ix.	5, 6	350
	9	529
	10	529
	27	748
x.	4	101
	5	529
	8	366
	11	474
	12	527, 682
	18	764
	20	474, 527
xi.	9, 21	474
	11, 14, 16, 17	496
	13	682
	18	347
	22	167
xii.	5, 11 13, 14, 18	81
	27	379
xiii.	2–4	598
	4	527
xiv.	23	101
xv.	1, 2	32
	11	209
	21	210
xvi.	1	935
	2, 6, 11, 15, 16	81
	4–7	10
	13, 14	585
xvii.	2, 3	919
	3	447
	3, 15	53
	15, 16	298
	15–19	417
	16	503
	19	527
xviii.	1	468
	4	623
	9–11	462
	15–20	8
xix.	1–9	610
	5	774
	9	167
xx.	19	847
	19 20	400
xxi.	5	357
	11, 13	489
	15–17	17
	18–21	899
	22, 23	774
xxii.	15	899
xxiii.	10–15	862
	18	952
	21	668
xxiv.	6	794
	14	209
xxvi.	1	623
	3, 15	474
	7	640
	12	505
	16	682
	17	167
	18, 19	586
xxvii.	5	847
	12, 13	349
	18	210
	19	764
xxviii.	15, 27, 35	678
	38	424
	40	779
	58	527
	58, 59, 61	657
	59	456
	60	503
xxix.	18	410
	23	452, 502
	27	635
xxxi.	9, 11, 12, 26	417
	12	527
	17, 18	939
	20	474
xxxii.	2	496
	8	543
	10	546
	11	653
	11, 12	245
	12, 13	498
	13, 14	315
	14	379
	15	782
	16	216
	17	458
	20	939
	20–34	350
	22	336
	24	567

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	10	277
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xiv.	10	598
xv.	1	779
xvi.	2	242
	6	779
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xvii.	13	578
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xx.	1	342
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	42	501
	43	483
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	15	962
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	3	782
	6	779
	7	298
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